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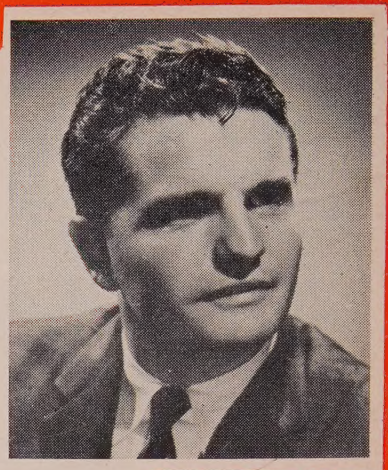

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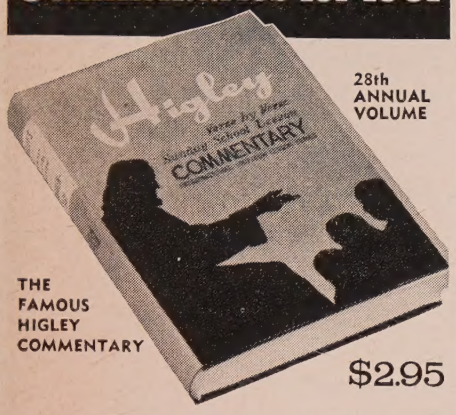

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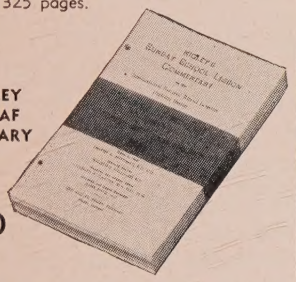

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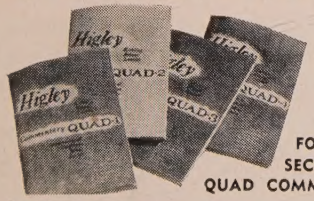

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READERS' GUIDE FOR NOVEMBER 1960

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1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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capital commentary...by don gill

report on religious trends from NAE's office of public affairs, washington, d. c.

. . . . . .

"Despite efforts to ignore or to stifle it, the religious issue remains a major factor in the current political campaign." Those were the opening words of the national conference of Citizens for Religious Freedom early in September. In late October, with the election only days away, those same words still speak the facts in the situation.

The big question in the minds of many, of course, is whether the religious issue will work for or against a Roman Catholic candidate. Or will it be neutralized through feelings on both sides of the issue? Political analysts have called this the major "imponderable" in this election. Yet this should not be too surprising, because pre-election estimates of public opinion are rarely anything more than the weighing of a series of such "imponderables." The religious issue is just a little more imponderable than the other imponderables, and this is primarily due to the fact that many people are reticent to speak their thoughts on such an issue.

A sampling of evangelical opinion from various parts of the country shows:
1) Most evangelicals feel that regardless of the outcome of the election the facts in the religious issue needed an airing, and needed it badly. For years evangelicals have been concerned by inroads being made by the Roman Catholic hierarchy in the United States. Church-state separation is the exception, not the rule, in world history. There seems to be an ever-present tendency for religious systems to attach themselves to governmental entities in such a way as to superimpose such religious systems upon whole communities and nations. There is strong Protestant feeling that this tendency must be resisted if our form of religious freedom is to persist in the United States.

2) Most evangelicals feel that the real problem is not in the candidate, but in the nature of Roman Catholicism and in the sanctions which that system is willing to use, from time to time, in order to achieve its ends. If, for instance, great enough incentives can cause a Protestant candidate to support federal assistance to parochial and private schools as in the case of Ambassador Lodge what sanctions could be brought to bear -- perhaps eventually in the question of vetoing such a bill -- upon an adherent of Roman Catholicism? The possibility of the eventual use of such sanctions is the essential concern of most of those who have been stirred on this issue.

3) Most evangelicals agree that it is not likely that the election of Senator Kennedy would mean any immediate losses in religious freedom. There is, however, a general feeling that this could be the beginning of a "softening up" process, and that the subsequent election of other Roman Catholics to high office could lead to such losses. In a sense it may seem quite unfair to hold the current candidate responsible for such an eventuality. But again it must be remembered that concern is not focused so much on the candidate as on the political elements in Roman Catholicism.

4) Most evangelicals agree that there are other very important issues in this election campaign which are worthy of the most serious consideration by every voter. Foreign policy, domestic fiscal policy, education, the farm problem and many other questions are being considered and discussed among evangelicals. Such issues will undoubtedly be in their thinking as they go to the polls. In this connection it is to be hoped that the current tempo of political awareness among evangelicals will be sustained long after the coming election.

By Fred G. Ferris

ASIA *where so many depend on so few*

WHATEVER WE ARE to do for Christ in Asia we must do quickly. On every hand are open doors, and millions of needy souls still manifest a friendliness to those who seek to minister to them. This abysmal need apparent on every hand should not only challenge evangelicals to do something about it, but should be viewed as a "great and effectual door" through which we can have entree into the very heart of Asia's millions to minister the truth to them.

Never have there been so many dependent upon so few.

How long this door will remain open we cannot tell. The discerning Christian worker already senses alarming trends in the accumulating clouds of national unrest. There is something frightening about the shifting breezes of political intrigue. There is a sense of tension and uncertainty pervading the atmosphere that gives us reason to fear a colossal storm could suddenly descend upon Asia, slamming doors shut and creating untold havoc to the program of world evangelization. Certainly the watchword of the hour is "Hurry."

There is something tragic about what is transpiring in the Church in Asia. More and more there is very real evidence of participation without experience. There is increasingly less and less of genuine hunger for spiritual depth and discernment. There is more evidence that the spirit of "opportunism" is dominating today.

World-wide praise has brought spiritual progress to a sickening halt. Lavish support in monies and materials has spawned a desire for prominence and power and a tragic breakdown of indigenous principles. This has in turn resulted in compromise of spiritual conviction, and ultimately in the birth of schismatic groups and division centering in strong personalities. It is a condition to be deplored in the Church of Jesus Christ.

This is a day when men, nations and industry are seeking the strength and effectiveness that come only through union. On every hand the words "merger," "unite," "cooperate," etc., punctuate the news with regularity.

The Church in Asia has not escaped this movement. Everywhere are evidences of the effectiveness of the church union movement as the "religious leaders" seek to weld the church into one great super organization. The result in almost every area is a spiritual sterility and a uniformity utterly devoid of Holy Spirit power or authority.

Evangelicals have in a large measure steadfastly resisted the world encircling effort of the church union movement. They have not accomplished this by open hostility, but by manifesting an apathy and lack of interest toward any approach of the church union leaders. Evangelical missionaries are not participating in it, nor are they talking about it. By far and large they have adopted the policy of not even informing the national pastors of the error and danger of this effort, so that there is today an alarming ignorance regarding the church union movement at the grass roots level.

While this may appear commendable, it does leave the indigenous church vulnerable to the approaches of the church union movement and may explain the apparent success of that organization in Asia today.

This apathy is not only manifested toward the church union movement, but is met at every turn by any effort on the part of evangelicals to close their ranks and unite their forces. The trend and spirit pervading evangelical ranks today could well prove the undoing of all evangelical effort. One often looks long and in vain for a sense of oneness, or an awareness of relationship between evangelicals, uniting them in a common cause and witness.

The fact is that in many instances evangelicals are barely cognizant of one another's existence even within the confines of a given country. Evangelicals can be found in every country of Asia, yet there is no sense of relationship, nothing that unites from country to country.

These are matters about which we can no longer afford to be complacent. The problem as to whether evangelicals will cooperate is no longer an arbitrary matter. In many ways this issue is being forced upon us. The only sensible thing to do is face it. Governments are more and more insisting upon doing business with one voice that speaks for the Church. If it is our conviction that the forces represented by the church union movement cannot adequately represent evangelicals, then we must be willing to unite and raise up an organization that can speak for us.

The determination of the church

Mr. Ferris is executive secretary of the World Evangelical Fellowship. This article was written as the result of a three-months trip to Asia.

Scores of Korean children eagerly listen to the gospel at the Wonju children's crusade this year.

World Vision Photo

It is deplorable that the mistakes and failures of political colonialism are so frequently repeated in our world missionary program today.

World Vision Photo

Evangelicals have an expanding relief program in the Far East that provides many openings.

union movement to embrace every indigenous church forces us to take steps that will conserve the product of evangelical missionary effort by bringing into being that which will represent true biblical ecumenicity and which will guarantee a faithful evangelical witness in the years ahead.

Evangelicals must be willing to face the facts and to initiate measures to meet the challenge of the hour. We must rise above our suspicions of each other and take definite steps to initiate fellowship and coordination of our missionary strategy and effort.

It is deplorable that the mistakes and failures of political colonialism are so frequently repeated in our world missionary program today. Leadership is not being trained quickly enough to meet the need of the emerging church. In altogether too many instances the church is not being encouraged to stand upon its own feet. An instance could be cited in which a mission has been operating in a country for 98 years and at this hour does not have one pastor who is not almost totally dependent upon the mission for his salary. Apparently the mission prefers to keep it that way as a means of controlling the pastor, and through the pastor, the church.

Asia is in desperate need of an all-out effort on the part of evangelicals in "saturation" evangelism. We thank God for what is being done, but we need to be honest with ourselves in facing this problem. The brief visits of world leaders for a one or two day "stop-over" have very little effect and lasting value. They are, in fact, decried by Asians.

We need to seek God's leading in sending out teams of Asians to minister in prolonged evangelistic campaigns throughout Asia. This will not only be a means of enabling millions to hear the gospel through Asians—thus impressing them with the fact that Christianity is not strictly a Western religion—but through this means they will also come to understand evangelism is definitely a part of the gospel ministry, and not simply an emphasis of the "sects."

To do this evangelicals will need to do everything possible to encourage and train national evangelists. It is frightening to note the utter lack of men engaged in this work today. Some countries of Asia do not have one national evangelist. One might well ask, "How shall they hear . . .?"

The gospel of Jesus Christ is the only effective bulwark adequate to meet the challenge of the tremendous forces threatening the Church in Asia today. Only as we will give ourselves in an all-out effort in saturation evangelism now—and over a prolonged period of time—can we hope longer to remain in Asia. This is not an attempt to down-grade or minimize other missionary efforts, but it is a clarion call to the fact that evangelism must be paramount.

Japan must be given priority in this effort, and that as quickly as possible. If we fail to reach the soul of this nation very soon, Japan will be lost to the Western world, and all Asia will be lost with it. This means that Asia will be sealed off by the Iron and Bamboo curtains and America will be forced to move her defense perimeter across the Pacific to the California coast.

The World Evangelical Fellowship through its world-wide program is encouraging the organizing of evangelical fellowships in every land. To speed this program and to enable evangelicals throughout Asia to unitedly face and discuss these problems, the WEF is sponsoring two evangelical conferences for Asia this year.

The Far East Conference—comprising Japan, Korea, Okinawa, Philippines, Taiwan and Hong Kong—will convene in Taipei December 27-30 with the Taiwan Evangelical Fellowship as host. All countries west of Vietnam through West Pakistan will convene in the Southeast Asian Conference at Allahabad, India, January 11-14, 1961. The evangelical Fellowship of India will host this conference.

World Vision Photo

A Chinese mother and her baby sleep under a stairway in refugee-packed Hong Kong.

It is hoped that during these days of conferences answers to the problems plaguing the church in Asia will be sought out in unhurried counsel. It is also hoped that a program and plan will be initiated which will broaden understanding and bring spiritual depth and vision to the Church in Asia. We are confident that this, in turn, will be manifested in a united testimony and acceleration of the program of world evangelization.

Attendance at these conferences will largely depend upon two factors— mission participation and the extent to which the WEF is able to underwrite travel expense for key national leaders. The WEF is currently seeking to raise not less than $10,000 for these strategic conferences.

Pray with us for God's blessing upon the fellowship, inspiration and ministry of these days together. Pray that out of this effort the Church in Asia may emerge as the greatest force shaping the countries on that continent today.

what Hawaii is really like

With its advent to statehood Hawaii has assumed a new importance in the minds of all Americans. Thinking that readers of ACTION magazine would like to know more about our fiftieth state—economically, politically, socially and above all religiously—we have interviewed three men who live in Hawaii and are, we believe, qualified to give us a true picture of conditions there. They are:

Gervas A. Carey—*retired educator and pastor living in Hawaii for eight years and actively interested in religious affairs of the Islands.*

Herb Tyler—*executive director of Hawaii Youth for Christ in Honolulu, and president of the Evangelical Ministers' Fellowship.*

Robert C. Loveless — *president Honolulu Christian College on the islands twelve years. Pastor of Kaimuki Evangelical Church for ten years.*

Q. Our readers are primarily interested in the religious situation in this new state of Hawaii, but we know that economic and social conditions affect the religious life. So we should like first to find out something about the economic situation there. Industrially, Hawaii has been called "a giant just awakening from a Rip Van Winkle slumber." Would you agree with this appellation?

Carey: I consider this an inept comparison. Perhaps I can make my reasons clear by telling what the Department of Research of the Bank of Hawaii had to say concerning the economy of the islands during the fifties. This report indicated that Hawaii annually generates a gross territorial product of something like $1.4 billion and an aggregate personal income of over a billion dollars. Then, too, island communities are decidedly modern—with the most up-to-date electric power and banking, as well as transportation, highway, telephone, radio and television systems; also excellent newspapers. This sounds to me like a very wide-awake giant.

Loveless: Of course the Research Department of the Bank of Hawaii is an unimpeachable source, but I saw a headline in the *Honolulu Star-Bulletin* which read: "Hawaii Sleeping Giant Awakening." I think this heading aptly describes the sudden upsurge of activity in Hawaii since it acquired statehood.

Tyler: I would agree with Mr. Loveless that Hawaii could well be called an awakened situation. It is true, however, that the islands began their progress some ten years ago and have made real strides forward economically and socially. Especially Oahu and Honolulu have shown a tremendous change. But just prior to statehood and since becoming a state Hawaii has shown increased evidences of awakening. We are in the midst of a real boom. Millions of dollars are being poured into the islands to develop them in every way. Hawaii has not actually been asleep, as the *Star-Bulletin* would have us believe, but it is so wide-awake now that by contrast we could almost say it has been awakened out of slumber.

Q. We know of course that these islands are a composite of several racial and lingual groups. Which of these groups would you say is dominant?

Loveless: I believe it was the author, James Michener, who pointed out that the most important political group in the islands is the Japanese segment. It is also the largest so it would seem to make sense that they would have an important place in community life; but I would doubt that any Oriental group is dominant.

Tyler: If by "dominant" we are referring to population I believe there is no doubt but that the Orientals lead. However, in the key industrial phases of the work, in the management of transportation, building, and all kinds of organizations, it is most often that the "haoles," that is, the white man or Caucasians, are the leaders.

Q. What happens, Mr. Tyler, when an Oriental does get put in as head of a business or church or other enterprise?

Tyler: Uusually in such a situation the other Orientals have withdrawn and the organization has suffered loss of contact and face. It is true that in politics there is diversified representation. We have a Japanese, a Chinese, a Filipino, and a Korean Chamber of Commerce—all of them operating separately and distinctly by national and racial ties.

Among the racial groups, as we indicated before, the Japanese predominate—about 200,000 of them. Then there are Chinese, Okinawans, Koreans, Filipinos and some Portuguese, Puerto Ricans and Samoans. Of the pure Hawaiians there are only about 9,000, plus about 90,000 mixed Hawaiians, and there are some 120,000 "haoles" or Caucasians. Altogether the population reaches some 600,000.

Q. Is there much intermarriage among these various races?

Tyler: Oh. yes, about 86 per cent of Hawaiians marry outside their own race; about half the Chinese do likewise, but only a relatively small per cent of the Japanese—about eight or ten per cent. Most of the races are drawn to-

gether lingually. Some 93 per cent of the islanders speak English.

Q. Which race, if any, dominates the political scene?

Carey: It is pretty varied. The Orientals are divided between the Democratic and Republican parties. They show more party than racial loyalty. In fact they campaign for or against each other along party lines, and Caucasians are frequently elected in districts where the majority of the voters are of Oriental origins. Just now the State of Hawaii has a governor of Caucasian ancestry while the lieutenant governor is Hawaiian. One U. S. Senator is a Caucasian and the other is Chinese. The one member of the House of Representatives is of Japanese ancestry.

Q. But let us get to the religious situation. With all this conglomerate mass of racial groups there must be a wide variety of religious beliefs. Where does Christianity stand in relation to the pagan religions?

Loveless: I would say that there are about 50,000 Protestants in the islands and that the Roman Catholic population is much higher, perhaps reaching to nearly one-third the population or 200,000.

Tyler: I am sorry to disagree but I would place the number of Catholics at a somewhat lower figure—perhaps about 150,000 and the Protestants about 40,000 in all with some 5,000 Evangelicals.

Carey: I would place my estimate at something like halfway between the two estimates just given. In Thrum's "All About Hawaii" written in 1956 it is stated that the so-called Protestant churches claimed at that time a membership of 49,700. In order to compare that statement with the present figure I recently checked on the membership of nine different denominational groups here and the total membership which they report is 52,000. Surely we should add several thousand for the more than twenty other denominations which I did not check. The two groups of the Mormon Church alone, I am told, report 21,000 members.

Q. If we concede that there are some 75,000 or 80,000 Protestants in the islands—or less than one-sixth of the total population, Mr. Carey, what would you say is the Catholic figure?

Carey: I understand that the Catholics claim about 33 per cent or one-third of the islands' population, which would agree with Mr. Loveless' estimate of about 200,000.

Q. What can you say of the other religions in the islands? We have heard it said that the Buddhists claim 53 per cent of the population. Is this claim valid?

Tyler: I have heard that statement and also that the Catholics have claimed one-third. My survey is that this is a stretch of imagination on both parts. It is likely that there are some 200,000 Buddhists in the islands and there are also Shintoists, Taoists and Confucians.

Loveless: Considering all the other religious groups in the islands, as well as those who do not profess any particular faith, I should say that the Buddhist claim of 53 per cent is a mathematical impossibility. There has, however, been a resurgence of Buddhism in Hawaii. There can be no doubt about that. I have heard that local Buddhist associations claim about 150,000 members. This would make the Buddhist element about 25 per cent of the population. I think that this is much closer to the truth.

Q. Honolulu itself has a population of something less than 300,000, but we have heard it said that there are over 200 temples of idol worship there. Is this true?

Carey: In the interest of accuracy the word "idol" should be dropped from this statement. One of the leading local students of comparative religion states positively that there is no idol worship connected with any of these Oriental religions. Another suggests that there may be an approach to such only in the small Taoist group. To the Buddhist the statue of Buddha is no more than a symbol comparable to the cross for the Christians.

Hawaii is the gateway to
or the gateway to the M

Tyler: I think the only question here is: What do you call a temple, and what do you call a place of idol worship? I am sure that there are well over 200 places of idol worship, but it is true that they are not listed as temples or as churches; yet there are in the area Buddhist churches that have copied our hymn books and have copied our Sunday school program. You will find in Buddhist churches' hymnbooks the song, "Yes, Buddha loves me, for the book tells us so." And the other Sunday School and church hymns have been rewritten to fit the program of the Buddhist.

Loveless: This whole question of idol worship, it seems to me, is a matter of semantics or terminology. It depends on what you mean by idolatry. Certainly, as Mr. Carey has indicated, a Buddhist technically does not worship the statue of Buddha. Of course the grass-roots worshiper does not always do in practice what the founding philosophers have in mind. Furthermore, Japanese Buddhism has become so intermingled with Shinto in the minds of the people that whereas original Buddhism had no concept of God, Shinto has brought in the concept of many gods.

Q. What kinds of gods are these?

Loveless: Usually they are spirits of important historical ancestors or of elements of nature. If idolatry means putting something else in the place of God, then I think it would be accurate to call Honolulu temple worship "idolatry."

Q. How many temples, or places of non-Christian worship, would you say there are in Honolulu?

Carey: There is no record available of the number of temples in the city. The research department of the main library reports that there are 90 Buddhist temples but they have no record as to the others. There are certainly between 100 and 200 altogether if all of the small clan and family units are counted. The local telephone directory lists telephones for only about 23 Buddhist temples and seven Shinto shrines.

Q. With an admitted predominance of non-Christian religions, would you say that evangelicals have overlooked Hawaii as a mission field?

Tyler: I would say that it has not been entirely overlooked but it certainly has not been overworked. There are and have been missionaries here for years. Some of them came for good; some of them came to be entrapped in the financial opportunities. There are many so-called evangelical churches today that have little relationship to an evangelical ministry beyond their doctrinal position. There is a lethargy, indifference and desire for self-protection which may be understood though not condoned.

Carey: The number of denominations at work in the present state of Hawaii certainly disproves any charge of its having been overlooked. The coming of the first missionaries from Boston in 1820 and their labors and successes constitute one of the heroics of missionary history. At no time since that date have evangelicals overlooked Hawaii or the Sandwich Islands as they were earlier called. For 140 years now the gospel of the crucified and risen Lord has been proclaimed throughout the islands without cessation.

Q. Mr. Tyler seems to feel that evangelicals in this present day are not achieving a large measure of success in

e Orient for the gospel, land for idol worship.

their mission work. Could you tell us, Mr. Tyler, why you think this is true?

Tyler: The religious position here is different from that on the mainland for instance. Over here the gospel of Jesus Christ is not accepted as the only religion for the white man, for here in a new state of the union Buddhism and the other religions of the Orient are placed on the same level as Christianity. Thus a missionary's attempts to convert a man from Buddhism are considered in the same light as the proselyting Methodist who would try to convert a Presbyterian to his way of thinking. To do missionary work amongst the idol worshipers you are literally putting yourself into a position of "sheep stealing."

Q. Then you would see an attitude in these islands that hampers effective missionary ministry?

Tyler: Yes, there's actually a feeling in some sources that we are trying to tell the world that we have Utopian bliss but they cannot see this reflected in the lives of the ministry. Their attitude is: "You have accepted my race, you've accepted my customs, you've accepted my background; now accept my god, because I am as American as you are." This is the thought that undermines a lot of the preaching and cuts the heart out of evangelical truth.

Carey: May I add another word? I can't quite agree with Mr. Tyler that Christian missions are having such a difficult time here, Surely every man, woman and responsible child in the entire state has had an opportunity to have heard of the diyine plan of salvation. Not only is there a Christian broadcasting station in Honolulu, but there are ten other stations on this island besides several on each of the other major islands from which religious programs of very clear biblical and devotional character are broadcast at scheduled periods each week.

Q. Would you say then, Mr. Carey, that the Christian message is being strongly felt in the life of the islands?

Carey: Yes, I would. Even the officials of the state are predominantly Christian. The governor is a devout Catholic; the lieutenant governor is a member of the Congregational church; Senator Fong is an active member and official in the Chinese Christian church; Senator Long is a member of the Christian church; Congressman Inoye is a faithful worker in the Methodist church, while Police Chief Dan Liu is a deacon and all around "dependable" in the Southern Baptist church.

Each of Honolulu's large daily papers runs one or two pages of week-end church notices and announcements as well as frequent religious discussions or extracts from various churches or temples. No effort that I can see is made to suppress the gospel story in any way. Christmas and Easter are both given wide publicity with the biblical stories on which they are based. Numerous Easter services are held throughout the islands and attendances are quite large.

Q. With her new statehood Hawaii is obviously going to be on the move. What direction would you gentlemen say she is taking religiously?

Loveless: Certainly the percentage of Protestants in the islands does not indicate an evangelical direction. It would be the height of optimism to deduce from the coincidence of the church affiliation of the governor and congressmen that Hawaii's direction is evangelical. Those of us who have been endeavoring to secure interest and support for interdenominational evangelism projects in the islands have run into the attitude of indifference which Mr. Tyler mentioned a little while ago.

I believe that the work of Christian radio here (Christian Broadcasting Association) and that of Christian education (Honolulu Christian College) need more financial and prayer support than the local evangelical Christian churches can give them. In view of Hawaii's strategic place in the world today, I believe there is definitely a call for awakening amongst mainland evangelicals the possibility of investing heavily in evangelical Christian institutions in these islands. Such an investment would pay rich dividends in evangelical influence for years to come.

Carey: I would agree with Mr. Loveless about the urgency of interesting mainlanders in the evangelical cause here, but I think that the religion of the islands is even now moving in the evangelical direction. In fact this direction has been evangelical ever since the arrival of the Boston missionaries. Probably the most conclusive proof of this is to be found in the hundreds or even thousands of younger people of all races to be found in the Christian churches today and in the activities of Youth for Christ, Inter-Varsity Fellowship, Baptist Student Union, Wesleyan Youth and other such organizations.

The Christian churches have all of the Oriental religions on the defensive in view of the large number of their young people who have been accepting and consecrating their lives to Christ. Certainly there is much left to be desired for the Christian life of the state of Hawaii. Many here as elsewhere remain to be won to Christ. But no one should consider this in any sense a primitive mission field.

Q. You apparently are agreed that the new state of Hawaii is definitely on the move, although you seem somewhat at variance on the direction. It is rather obvious, however, that there is a wide-open door for a real established evangelical truth, a uniting effort of evangelicals for an aggressive stand for the Lord. Would one of you gentlemen like to sum up for us what you consider to be the greatest need in the islands if Hawaii's move is to be or continue to be in the evangelical direction?

Tyler: Well, I have been in these islands for nearly two years, which hardly gives me the authority to be an expert. I have, however, done a considerable amount of investigating and have interviewed key leaders of the islands. I have been in the middle of the evangelical work as president of the Evangelical Ministers' Fellowship; also chairman of our recent Sunday School Convention and helped sponsor Dr. Clyde M. Narramore for a successful clinic.

These associations have led me to realize that here we need a united position of those who really believe in an evangelical stand without compromise, and yet have a sympathetic feeling toward those who might lag behind. Here we need a strong evaluation of our own resources and a new utter dependence upon the leading of God to direct us in the days of the future. This is the gateway to the Orient for the gospel—or it is the gateway to the Mainland for idol worship. Satan knows that with the power of communism, the power of socialism, the power of idolatry, the gate is left wide open for him to reach the heart of America.

We are being watched in the fiftieth state by the entire world. What happens here affects the world. We depend upon Christian people—first of all praying, desperately praying. Then we need experienced, trained, determined Christians in business as well as in the ministry to make their way here, to establish a strong testimony for Christ and for the Church. Their aid can help build the cause of Christ in these islands into a strong evangelical testimony.

Ron Arnold broke the slave chains of Communism through the power of the gospel of Christ after five years as a party member. He is now a member of the staff of NAE's Northwest Region and is director of its Emergency Christian Mobilization Program.

GOD CAN SAVE A Communist! I know, because He delivered me out of five years' entanglement in this international farce.

My youth was spent under ordinary circumstances in the small town of McCallsburg, Iowa, and it was there I graduated from high school in 1934. Two experiences of my "growing up" years were to shape my future course. One was the depression with its attendant deprivations and the other was the Bible instruction received in the local Lutheran church.

Lacking employment, I migrated to Seattle, Washington, in 1935 at the age of nineteen. There I worked for the Providence Hospital as elevator operator and custodian until late in 1937. During this time the Building Service Employees' Union, Local 6, began to organize hospital and other commercial building workers. I joined and became active in the union.

Acquaintance was soon made with one of the union members who befriended me and on a number of occasions invited me to his apartment. Our discussions were not limited to the immediate employer-employee problems, but progressed beyond to what was termed "the class struggle."

"The only hope of eliminating unemployment and poverty is banishment of the capitalistic system," he said. "We must establish the rulership of the proletariat (working class). Only then, with all the resources and means of production in the hands of the workers, can depressions be eliminated and prosperity and peace be established. The Wall Street monopolists will not surrender control without a fight. We must be prepared to wrest control of the government by force if need be."

The idea of prosperity and peace appealed to me. If depressions could be eliminated, I was for it. One night after further indoctrination my friend divulged that he was a Communist and produced a copy of the *Communist Manifesto.*

"Here, why don't you take this home and read it and perhaps you will decide to join the working class movement," he said. "Besides, it is inevitable that socialism will eventually triumph, so you might as well get in on the ground floor and be in a strategic position when we take over."

This sounded pretty good, and since I really did have a tender, humanitarian heart, I decided to cast my lot with the international workers' revolution. How little did I realize what I was doing, but with Soviet Russia having been recognized by our government and with the trend toward socialism in the country, there was really little to deter me.

It did not take me long to realize that this was a subversive conspiracy. At first it was a thrilling, though illegal venture. I was asked to take the pledge of allegiance to the international Communist movement. Then I was told to dream up an assumed name just in case the FBI came snooping around. I did—and was issued a membership card. (The Party in the United States has since discovered that this often caused trouble, so I understand they have banned the use of cards.)

It did not dawn upon me at the time that in taking their pledge I was literally renouncing God and country. I was a traitor! Ignorance more than anything else contributed to my decision to join the Communist Party. Had I understood its brutal atheism, stealthy socialism, crass materialism, murderous determinism, and deceptive covetousness, I never would have become identified with it.

Unit or cell meetings were held weekly, usually at someone's home under the strictest secrecy. From the cell the organization expands to the section, the state or district, the national, and finally to the international. I attended several sectional and two district meetings. The unit officers consisted of the organizer, secretary, treasurer, and any others deemed necessary. The meetings majored in indoctrination, current events, literature sales, and planning of local action. The main areas of concentration for our unit were labor and politics, although we had other sidelines.

For a number of years the Communists controlled the Building Service Employees' Union, Local 6. This is a matter of public knowledge. Most of the executive officers and business agents were party members. To the credit of the union's international officers, they finally stepped in and ousted many, if not all, of the subversives.

In the winter of 1937-38, the Seattle Labor School, an official Communist indoctrination institution, was conducted. I was encouraged and helped to attend. As I recall, we met in Norway Hall for two weeks—morning, afternoon and evening. A number of the faculty members were national and international revolutionary leaders trained in the Lenin School in Moscow. Also on the faculty were two University of Washington professors. They sandwiched their Communist classes between their university classes in order to help the comrades to be "hard-core" Reds.

"Hard-core" means just what it says—hard-to-the-core, dedicated, willing to suffer and even die for the cause of materialistic Communism. Would that Christians today were as dedicated to Jesus Christ for the furtherance of the gospel and the salvation of souls!

The conspirators projected their influence strongly into the political arena in the state of Washington during my tenure in the party. Not only were such organizations as the Washington Commonwealth Federation and the Washington Pension Union used as tools, but the established parties were targets for infiltration as well.

The Communists have learned that the people would not fall for Communism under its true label, so they adopted a policy of camouflage to multiply their influence by infiltration of existing organizations and establishment of deceptive "fronts." We were particularly active in the Democratic Party in King County. (Please do not construe this to be prejudicial to the Democrats. It is simply a statement of fact and should serve to warn patriotic citizens to recognize and oppose Communist infiltration.)

The Communists deceptively registered as Democrats. Prior to the King County Democratic caucus, the Reds met to map strategy and select the candidate which they would push for the nominations. How well I remember assembling at the Senator Hotel with the comrades for the caucus itself. We carefully spread ourselves throughout the hall. At the proper time certain ones rose to laud fellow Communists as faithful Democrats qualified for the office under consideration. Quite a number of those recommended were nominated and subsequently elected to city council, county offices, state house and senate, and the national legislature.

So strongly were the Reds entrenched in the Democratic organization that when a vacancy occurred for precinct

committeeman, I was appointed to complete the term. We electioneered very diligently for our own candidates under the Democratic banner. Much of the activity of these Communists has since been exposed by the diligent work of the House Un-American Activities Committee, the FBI, and state anti-subversive committees.

During my years in the conspiracy I worked at a number of places and attended business college, but never once did I divulge my Communist membership. In 1940, sometime after taking a civil service examination, I was called to work in the Seattle post office as a postal clerk. It was necessary—as I feel it should be—to take a loyalty oath.

"Are you now, or have you ever been, a member of an organization which advocates the overthrow of the government by force and violence?" the postal officer asked.

With hand raised, I very solemnly said, "No." It was a brazen lie. But in Communist circles this was commendable. The Red standard of ethics and morals is entirely opposite to the Christianized American standard. Our spiritual, moral and ethical concept calls for truth and strikes at deception. Our norm is to tell the truth. Lying is the exception. Not so with the scientific socialist! His entire philosophy of life is based upon a lie, "There is no God." His norm is deception. He makes his own standard of righteousness. He lives a lie. He is taught that anything which favors Communism and advances the revolution is good. That which interferes is bad, very bad. Bad enough, in fact, to warrant execution. This is just another way of indicating the satanic nature of Communism.

In July 1938, life on earth almost climaxed for me. An infection had completely abscessed my left kidney and poisoned my body. Through the comrades in our union, I had secured a job at the Morningside County Tuberculosis Hospital. I had only worked a few months when I was stricken so that I could not work. Having no financial reserve, I sought admittance to the Harborview County Hospital, but had little success until some of my fellow Communists went to work on the situation. I do not know what county officials were contacted, but it was not long before an order for admission came.

When my doctor learned of this ac-

MY FIVE YEARS AS A COMMUNIST

By RON ARNOLD

tion, he arranged for me to be admitted to a private hospital although I could give no guarantee that either he or the hospital would ever be paid. The operation was performed and for two days I hovered between life and death. But God was merciful and tipped the scales toward life. I am still trying to show my gratitude, for if the end had come then I would have spent eternity in hell. I was not prepared for the exit.

During the lengthy convalescence, I had time to ponder my course. Up to that point it seemed to me that Communism had the answer to the problems confronting humanity. But upon facing death, I was not so sure. However, when I gained enough strength to return to work, I again turned to the Communists in the union for help in securing a job.

I was given a part-time job. Working nights and attending business college kept me out of close touch with the Party activities. I was growing toward it, and when I began working for the post office some eighteen months later I had already decided to quietly drop out of the Party. Living as a fugitive from justice was not enjoyable. Seeing the Russian Communists—especially with their rapid "about faces" —control and dictate to the American Reds bothered me. The constant strife and harangue also was distressing. And then there were the lies, the distortions and lack of morals generally that had revealed the true nature of this movement. It was in sharp contrast to my early teaching.

However, it was only a matter of a month or two before a fellow postal employee sidled up to me one day and introduced himself as one of the comrades. He gave me the time and place of the next meeting and indicated that he expected me to attend. So I was implicated again.

As time progressed life became more miserable, almost unbearable. I wondered what purpose there was in life. Not only was I disgruntled with the Party, but I was becoming concerned about other sins. The crisis developed fully a week before Christmas, 1942, Alone in my trailer home on Mercer Island, across Lake Washington from Seattle, I was preparing a Christmas gift for my boyhood chum.

As I did so, my mind wandered back to the days when we had gone to Sunday school and I became painfully aware of my sins and the distance I had strayed from God. Conviction gripped my heart and I dropped to my knees before the daveno and wept out my confession to God. I asked Him to forgive and save me. When I arose—praise God!—the load was lifted and I had peace in my heart.

My first inclination was to go to church. Strange as it may seem, during eight years no one had talked to me about my soul or condition. When I first came to Seattle I had read the Bible from cover to cover in my loneliness, but that was before I was ensnared in Communism. Three things contributed largely to my salvation—the Word of God which did not return void, the Spirit of God who sought me out, and the prayers of my aunt and mother.

The next Sunday evening I went to Bellevue searching for a church. There being no Lutheran church. I stopped at the First Baptist church. Harry Downton, the lay pastor, now gone to be with the Lord, greeted me and inquired, "Are you a born-again Christian?" This phrase was strange to me then and I hesitated to commit myself. After hearing several dynamic messages, I decided to publicly confess Christ as my Saviour, be baptized and united with the church.

Shortly after being saved and still rejoicing in my salvation, I hastened down to the King County Communist Party headquarters in Seattle to resign. Barbara Hartle, who has since resigned and become a state's witness, was the chairman. She tried to dissuade me from resigning, saying, "You may still remain a member even though you have become a Christian."

"No," I told her, "that is an impossibility. I have come to realize that Communism is diametrically opposed to God and Christianity. Communism is atheistic and materialistic. It is either Communism or Christ. It cannot be both."

I didn't know what the Reds might do by way of reprisal, nor did I give much thought to it. I knew I was saved and that was all that mattered. Money could not buy the peace of heart I now experienced. I reveled in Romans 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

But things were not to go smoothly. About November 1943 the FBI summoned me to its Seattle offices. One by one the list of Communists operating in the Building Service local union and others were named and I was asked to indicate whether or not I knew them. That was all—but that was enough to identify me with them.

Nothing happened until the next February. Then I was called before the postal inspector and confronted with my party associations. Since I had become a Christian over a year before and had renounced Communism, I had nothing to hide and readily acknowledged my former affiliation. He asked me to write out my confession, which I did giving as strong a testimony for the Lord as I could. In May, the inevitable happened. The postmaster called me to his office and informed me that as of that moment my services were terminated. The other supervisors and clerks were astounded to learn that I had been a Communist.

Soon after beginning to attend the Baptist church in Bellevue, I met Audrey Schireman, the pianist and a fine Christian. She had recently graduated from Seattle Pacific College. Our courtship began almost immediately and after six months we were married. At the time of dismissal from the post office, a real predicament presented itself. I was without a job and we were expecting our first of six children. Also I had the stigma of Communism upon me. This was a real test of faith, but I learned that God never allows something to be taken away that He does not replace with something better. He provided a better job and I became assistant accountant at the Puget Sound Navigation Company.

When the Lord saved me out of Communism I was so fed up with it that I burned all the subversive literature I possessed. I wanted to break clean and wash my hands of it, so I plunged into the Christian life and ministry with most of my time and energy. After serving in many capacities in the church at Bellevue, the burden of lost souls began to weigh heavily upon me and I became aware of my lack of Bible knowledge. In 1948 the Lord directed us to Multnomah School of the Bible in Portland. Following graduation in 1952, I was called to a pastorate.

But after seven happy years, a restlessness and concern came over me. As I read the newspapers and saw the unchecked advance of Communism, I realized that I could not ignore it. Knowing what I did about the workings of this conspiracy, how could I remain silent? But my real desire was to see souls saved and I could not reconcile this with an anti-Communist ministry.

But the Lord has clearly shown me that through the message of warning against atheistic Communism He could arouse Christians to new dedication, prayer and soul-winning. Now by the Lord's leading we are engaged in the Emergency Christian Mobilization program of the Northwest Region of the National Association of Evangelicals.

It was not easy to resign our church, but the Lord has confirmed his call to this ministry and enlarged our vision. I believe God is going to manifest Himself in a mighty way in these last days as Christians respond to seek His face in prayer and renewed dedication.

BOOK views

By Arnold D. Ehlert

■ Almost every year new translations of the Scriptures appear. There is a constant struggle to get into readable English the exact meaning of the original languages. Two versions have just been published that deserve attention. One is a new translation, the other a re-issue of an old study Bible that has long been out of print and difficult to obtain. Then there is a book about translations that will prove interesting reading for all who want to dig into the problems and understand what the translator is up against.

Children's Bible

The Children's 'King James' Bible (New Testament). Wording by Jay Green, stories by Peter Palmer, and illustrations by Manning De V. Lee. 702 pp. $6.95. Modern Bible Translations, Inc., 1124 S. E. First St., Evansville, Ind.

★★★★ A 4-STAR BOOK

The title page, format, and contents of this unique effort are different. The type and paper are textbook quality. The words are based upon the Greek Textus Receptus as underlying the Authorized Version. Vocabulary is that of the 9-15 year old. Difficult words of doctrinal significance are not changed, but are marked diacritically, hyphenated, and accented. A glossary in the back provides simple definitions for these words.

Interspersed in the text are 400 illustrations—200 in color—and Bible stories covering the major features of the gospel story and subsequent events. These pictures and stories are separated from the actual text of the Bible by being confined to a separate page—pictures and story occupying a complete double-page spread wherever they occur. The child thus learns to distinguish between text and story. The pictures are the result of careful study of customs and costumes of Bible times.

There are no explanatory notes or denominational slants in the translations, the publishers claim. Old Testament references are inserted in parentheses at the place where the quotation occurs. The book has been thoroughly tested with children and many others. It appears to be a major development in the field of Christian education. Of course, a project like this will not please everyone, and the first edition is not entirely free from errors (some verse numbers have been omitted, for instance), but doubtless it will make a place for itself in both the home and in Bible training in church and vacation school.

Study Bible Reissued

The Newberry Study Bible, edited by Thomas Newberry. 1745 pp. Kregel Publications. $17.50.

There are a good many study Bibles with helps of various kinds. This one was first published back in the 1870's and highly regarded through the years. At least three different forms of this Bible have been published. Here we have the complete large-type edition with the extra material (115 pages) on the tabernacle, the temple, and the division of the land as described in Ezekiel. This edition was originally published in 1886 in six volumes.

The design of the system of marks and symbols is to enable the reader who does not know the original languages to come as close as possible to the original. Such things as definite articles; singular, plural, and in the case of the Hebrew, dual number; various tense forms, and moods are indicated by marks. Parallel passages, omitted and supplied words, and words connected together in the original are indicated. Emphatic pronouns appear in Old English letters. Leading words are printed in bold face type. Fold-out pages for both Old and New Testaments place the key to these where they can be readily used.

Notes in both Hebrew and Greek appear in the margin for those who can use them. Additional explanatory notes help to explain the text. A tremendous amount of work went into the preparation of the helps. Newberry was one of the chief men among the group known as "The Brethren." He died in 1901. The publishers are to be congratulated upon the good quality of this production.

Translator's Problems

God's Word into English by Dewey M. Beegle. 188 pp. Harper. $3.50.

Many of the problems facing the translator of the Scriptures are discussed and illustrated here by the associate professor of Hebrew and Old Testament at the Biblical Seminary in New York. It is necessary to keep everlastingly at the job of revision and retranslation, partly due to the changing nature of language itself, and also to the new light from manuscript studies and discoveries.

Background material is given to aid in understanding the textual patterns of the Old and New Testament Scriptures. Matters of style noted in respect to some of the newer translations are presented in interlinear form. Alternative translations (marginal notes) are defended as being useful, instead of confusing as some have charged. A number of classic introductions are reproduced here which many will appreciate—Tyndale's "To the Reader" and the famous "The Translators to the Reader" preface to the King James Version.

Centennial Book

The Word for This Century, edited by Merrill C. Tenney. 184 pp. Oxford University Press. $4.00. *Reviewed by Dr. Fred Thompson, Jr., pastor of First Christian Church, Chicago, Ill.*

This small book contains eight essays on themes intrinsically related to the Christian gospel. It was written in connection with the observance of the centennial aniversary of Wheaton College by members of the administration, faculty, and alumni under the editorship of the dean of Wheaton's graduate school.

The subjects of the essays were suggested by the college "Statement of Faith" which appears in the book as a frontispiece. Sin, biblical authority, the person of Christ, redemption, divine indwelling, the church, Christian ethics, and eschatology are the areas discussed. One editor, three professors, two college presidents, one seminary president, and one evangelist constitute the authorship of this volume.

One would expect differing approaches to their assignments from men whose professions impose different kinds of responsibility upon them. One is not disappointed in this expectation. Philosophical theology is employed by Dr. Carl Henry in his discussion of the nature of sin. President Edman chooses the textual method in dealing with Christian ethics, biblical quotations

(Continued on page 19)

"A Four-Star Book" is a new *Action* recognition for books of special significance.

WORLD view

● ● The rigging of television programs, as reprehensible as it is declared to be, doesn't seem to be the private practice of the networks or the quiz programs. The political strategists seeking to project Senator John Kennedy to the nation's top spot have come through with a shrewd piece of rigging of their own.

It concerns the TV exchange which the senator had with the ministerial association in Houston, Texas, in September. The exchange was considered so favorable to the presidential aspirant that the Democratic National Committee bought TV time in every major city in the country to show a film version. But the film version is a carefully edited one—rigged, if you please—which omits at least one key question which the senator flunked.

One questioner, a Church of Christ minister named V. E. Howard, managed to ask the senator—between shouts of interruption such as "Where is the chairman? Stop him!"—if he accepted or rejected the authoritative Catholic declarations concerning mental reservation. The question read from Volume 10 of the *Catholic Encyclopedia,* page 696, the definition of the doctrine of mental reservation: "So that a false statement knowingly made to one who has not a right to the truth will not be a lie" and the further statement from page 195 of the same volume, "However, we are also under obligation to keep secrets faithfully, and sometimes the easiest way of fulfilling that duty is to say what is false, or tell a lie."

Mr. Howard read other statements from the *Catholic Dictionary* and asked, "Do you accept or reject these authoritative Catholic declarations?"

The senator replied, "I do not read the *Catholic Encyclopedia* or the *Catholic Dictionary.* I don't know if that is Catholic doctrine . . . maybe the statements have been improperly taken from this context."

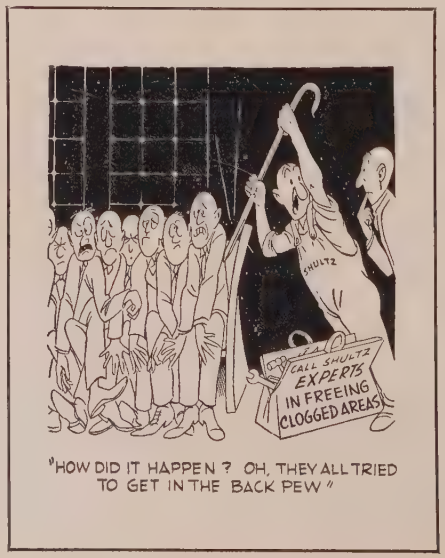
Another brief exchange followed regarding the recent declarations of Pope John XXIII to which Senator Kennedy replied that he did not know if Pope John's statement included the pope's direction of him and other Catholics in the field of politics. The questioner was then cut off the microphone and camera.

This is what you *didn't* see on your television screen when the show came to your town. This little clip had—very conveniently—wound up on the cutting room floor.

● ● The Broadcasting and Film Commission of the National Council of Churches—longtime foes of paid religious broadcasting—has given its happy approval to radio station WLS in Chicago for its decision to cut off 30 hours of paid religious broadcasting. It has also expressed the hope that other stations will "feel encouraged to follow the example of WLS in Chicago."

The BFC, in reporting the mass cancellation, said the reaction was immediate "and a 'mild avalanche' of inspired mail that soon subsided was received by the station." In place of the cancelled programs, WLS now carries seven and a half hours of free religious programs a week. The BFC said this was "more in line" with its policies. Among those who were offered free time were the Roman Catholic archdiocese of Chicago and the Church Federation of Greater Chicago. Evangelical groups were not approached.

National Religious Broadcasters, which represents most of the evangelical radio programs, has long contested the policy of the National Council of Churches which calls for the stations to drop paid religious programming and substitute sustaining time which would be largely under the control of local councils of churches. The WLS action indicates that the fight is a long way from being won.



"HOW DID IT HAPPEN ? OH, THEY ALL TRIED TO GET IN THE BACK PEW"

● ● A Baptist conference on National Religious Liberty has decided—with a minority disagreeing—that extending tax exemption to churches and religious institutions does not violate church-state separation. Representatives from four major Baptist conventions participated in the conference which was sponsored by the Baptist Joint Committee on Public Affairs. They studied the problems raised by tax exemption for religious groups and found "that the present practice of allowing tax exemption on their real property is not affecting their freedom to enjoy and propagate the gospel."

They held that tax exemption should be confined to buildings actually used for worship and to supporting institutions that carry out the religious programs of the church, and should not be given to business enterprises, even though all the income derived therefrom goes to support a church. Presumably this means that the Christian Brothers brandy-making industry—a Catholic order—in California should have to pay taxes.

The conferences expressed a "deep concern about the future as churches increase in wealth and property." They warned that history indicates that wealthy churches create public attitudes of anti-clericalism. A strong minority opinion was expressed in the meeting "that any form of tax exemption for churches injures the future of the freedom of the churches."

● ● Cuba's Protestants, while rejoicing in their liberty to preach the gospel, have become enmeshed in a variety of problems created by the Communist-led government of Fidel Castro. Already aborted, but not too unlikely to be resurrected in the future, has been a plan to create a national Protestant Church. The proposal is an indication of how far the Cuban Communists may be prepared to follow the example of other Red regimes. It was dropped only after many Protestant leaders—both American missionaries and native Cubans—opposed it as a violation of the principle of church-state separation. Another point stressed was that if such a plan went through, it might cause U. S. mission boards to curtail or withdraw funds going to Cuba.

Among the biggest problems facing the Protestant churches is that of foreign leadership. Despite denials by Cas-

tro, many churchmen believe that the government has prepared, but not yet enforced, a law which would ban all non-Cuban religious leaders or teachers. This would hit the Protestant churches badly since although most of their pastors are Cubans, many of their organizational executives are Americans.

Another problem involves retaining properties owned by the churches in the face of a government apparently bent on controlling as much land as possible. Some church property has already been seized. Many private schools are being forced to close because they cannot meet a new law.

One of the particular problems arises from Castro-stimulated prejudice against Americans. Many missionaries have complained they cannot talk to some Cubans either because they dislike Americans or are afraid to be seen talking to an American. In the light of recent harassments, the Department of State has recommended that the wives and children of American citizens leave Cuba.

More than ever, the gospel work in Cuba needs the prayers of God's people.

• • A MAJOR SHIFT TO the left on the part of the World Council of Churches has been noted from the actions of its Central Committee meeting at St. Andrews, Scotland. The pronouncements coming out of this meeting are far more radical than anything previously adopted. We have already noted in a previous issue the proposal by the group for the eventual union of all the churches into a great "superchurch."

Before the Central Committee adjourned, it also came out for the recognotion of Red China. A resolution adopted by the group and strongly supported by Dr. O. Frederick Nolde of Philadelphia, director of the Commission of the Churches on International Affairs of the NCC, said the committee "recognizes as artificial and dangerous a situation where 650 million people are isolated from the rest of the world."

Of course, as with all resolutions passed by the WCC and NCC, it "is not binding on the council's constituents," but will be given to all council bodies "for study." We concur with one editor who said, "Even if we agreed with the viewpoint expressed, we would resent the regular practice of these cooperative bodies blanketing the churches with their propaganda from behind the protection afforded by the phrase, 'this is not binding, it is for information and study only.'"

• • WATCH BOLIVIA. One of our missionary correspondents there says that the Communists now regard Bolivia as their personal property and are only waiting for a world situation in which they can gain some advantage by unleashing violence in the South American country. This missionary recently heard an ex-senator from Santa Cruz "witnessing" to a businessman about the glories of Communist China, which he had just visited.

• • HAVE YOU EVER WANTED to protest a television show, but just didn't know how to go about it in order to make the protest effective? Well now, as a service to its readers, *TV Guide* has opened a clearing house for viewer mail to help you tell the men directly responsible for a specific program exactly what you think of it.

Viewers can help improve television programming if they will only take the trouble to write cards or letters expressing their opinions to the broadcasters. Constructive comments could help keep good programs on the air as well as help eliminate bad ones. The same thing is true of commercials.

TV Guide Viewer Service will see to it that your letters and cards go where they will do the most good and have the greatest effect. Address your mail to the name of the show (or commercial), *TV Guide* Viewer Service, Box 800, Radnor, Penna. Your letters, unopened, will be forwarded promptly to those who control the program whether they represent a network, a sponsor, an advertising agency, or a film syndicator.

Please, however, do not address your mail to performers. Viewer Service can handle only letters and cards directed to specific programs or commercials.

• • WHILE THE POLITICAL tug-of-war continues in Leopoldville and in the United Nations, there are some indications that many local officials in the Congo are settling down to the business

Just a Minute

■ THERE IS A LEGEND that Satan decided to get rid of a number of his tools, so he arranged an auction. Upon the set day, the bidders arrived to find the tools stacked neatly and priced very low. There were envy, deceit, malice, sensuality, enmity, thoughtlessness and many other tools which Satan had used successfully.

One piece, a much-used apparatus and marked very high, was labeled *Discouragement.*

"Why do you want so much for this tool?" asked one of the bidders.

"My friend," replied the old tempter, "this tool has always been my most useful one. You can see that it has had more wear than the rest. It is used as a wedge to get into a man's mind when all other means fail. Practically every human being has had this tool used on him, although very few of them know that I'm the one who is wielding it. Even though it may not look like much, *Discouragement* is the finest device Hades has ever owned."

As it worked out, so the legend concludes, none of the bidders could afford the price Satan demanded for *Discouragement,* and he would not reduce the price a whit. So he is still using it and one can see the results everywhere.

Just a legend—but how true to the facts of life! Satan is the master agent in the use of discouragement. He knows full well it is one of the most deadly weapons ever used against a soul. A truly discouraged person is already half-whipped.

The thing which brought Job through his ordeal was his refusal to become discouraged. He could not understand, but he could still trust and say triumphantly, "I know that my Redeemer liveth. Though he slay me, yet will I trust him." And David shows the best way to handle this test of Satan, "And David was greatly distressed . . . but David encouraged himself in the Lord his God" (1 Samuel 30:6).

WILLIAM S. DEAL

Free Speech Has a Price

■ WHAT HAPPENS WHEN an American takes the "freedom of speech" clause in the Constitution at face value and speaks his mind? A great deal depends on the subject matter of his speech, of course, but one man's story is very revealing.

Dr. J. Elwin Wright of Tujunga, Calif., is not a pugnacious man. He is rather mild-mannered and when you talk to him you sense something of the New England culture which is his background. His Christian character also shows through.

A few weeks ago he became concerned about the need for intelligent, high level discussion of the religious issue in the presidential campaign and helped found the Citizens' Committee for Religious Freedom. (He was also one of the founders of the National Asociation of Evangelicals and the World Evangelical Fellowship.)

In an interview with *Action,* Dr. Wright said: "One of our objectives in forming Citizens for Religious Freedom was to present the religious issue factually and without personalities or invective."

A conference of the group, held in Washington in September, was attended by 150 Protestant leaders. It was widely reported in the press —usually with an unfavorable slant—with Dr. Wright's name given prominent mention. And what was the result of exercising this American right of private assembly and freedom of speech in which no hate or prejudice was involved?

Let Dr. Wright tell it:

"I did nothing for several days after the story appeared in the press except answer the phone and some of the more urgent letters. I was greatly shocked," he said, "at the violent abuse heaped upon me by Catholics, usually in the form of obscenities and curses—sometimes with veiled threats.

"I have many Catholic friends and expect to meet some of them in heaven, but the one I regarded as the closest sent me a message that if I ever dared step a foot into his yard he would wipe up the ground with me. These reactions have made me wonder if we are safe from mob violence if we stand up and be counted on any vital issue touching liberty of speech.

"I realize now why one dear friend called me from Europe and begged me to drop the whole thing. He talked with me for 20 minutes. I was deeply touched but knew I could not remain silent."

In addition to the bulging file of letters which he has received, Dr. Wright says, "There have been numberless telephone calls from every section of the United States."

Most of these were anonymous, with many of the local calls coming after midnight. These midnight callers greeted the "Hello" from the Wright's end with dead silence —broken only by the "click" of a receiver being dropped back into place. Finally it became necessary for the family to stop answering at midnight, even at the risk of missing important personal calls.

The letters have been equally numerous—and nearly as vile. One began, "My dear Mr. Anti-American." Another said, "If your D.D. stands for an honorary title, to us it stands for a 70-year-old D—Dope."

This came on a postcard: "You should hang your head in shame. Being affiliated with that . . . group lowers your dignity, but I guess it is reversion to type."

Another letter closed with this paragraph: "I have always considered myself tolerant of other religions, but now I see my error and the truth of my Church in labeling your brand of Christianity as 'heretic'—to which the label '. . . and bigot' can now be added."

A Los Angeles writer said: "We wonder just what kind of brains are in the skulls of such un-Americans [Citizens' Committee for Religious Freedom]. Probably the skulls are too large since we imagine the brains would fit inside the head of an ordinary pin. It might be a good idea to sue you for about $10,000,000. . . . There is no room in this country for you—go to Russia or Cuba."

Not all of the letters were derogatory. Actually over half of them were complimentary.

One noted leader in the church-state separation fight—who himself went through a seven-year boycott —summed it up by writing, "When a man stands up, he'd better stay there."

J. Elwin Wright—and tens of thousands of others—intend to do just that. But it sometimes isn't an easy thing to do, even in a land that under its Constitution gives to its citizens freedom of speech, for freedom of speech often has its price.

at hand and are endeavoring to maintain calm.

Men missionaries are returning from neighboring countries, and in a few cases their families are returning with them. There is an all-out effort to keep Protestant schools open, whether or not government funds are forthcoming. Most missionary doctors are back on the job, and some volunteers have gone out to join them during the crisis.

Meanwhile, tension appeared to be rising in Leopoldville as factions following Lumumba and Kasavubu, each vying for leadership, gather arms and prepare for a showdown. In recent days three incidents of violence have been reported—all directed against property of the Roman Catholic Church. A grenade was thrown through a window of the residence of Msgr. Felix Scalais, Roman Catholic Archbishop of Leopoldville. Grenades were also thrown into the grounds of two Catholic missions.

● CENSORED NEWS AND unrestricted propaganda from Red China has recently contained bits of information about educational life on the mainland. French movie producer Raoul Levy, in China to film part of a proposed movie on the life of Marco Polo, said students from 93 countries and racial minorities are enrolled at a special school in Communist China which teaches the art of political agitation.

He said the "School for Agitators" has enrollees who have been there anywhere "from a few weeks to as long as five years."

Professor Theodore H. E. Chen, head of the Asiatic Studies Department at the University of Southern California, said recently that the Chinese avowed intention of wiping out illiteracy is coming to pass. "The Communists boast that three out of four persons —men, women, young and old—are attending some kind of school," Dr. Chen said.

A Red Chinese governmental order obtained by Chen says that "within five years illiteracy must be wiped out, primary education must be made universal, secondary schools must be established everywhere, and most of the preschool children must be admitted into nurseries and kindergartens." Higher education, the Chinese hope, will be made universal in 15 years and another 15 years, they say, will be spent in raising standards for the 650 million people of the Red nation.

● ● RACKETEERS IN Nigeria and Ghana are flooding the United States with appeals for free Bibles, the American Bible Society has disclosed. The ABS said that most of the requests for Scriptures sent to American Christians

from the West African countries appear to be fraudulent. Investgation, it said, has revealed a striking similarity in content of the letters, which have increased in volume over recent months.

Society representatives in Africa report that racketeers who obtain Bibles from Americans sell them or destroy the volumes and sell the paper. The thin, durable India paper used in Bibles reportedly has been used for cigarette wrappings and many other "unseemly purposes." The ABS urges all persons receiving such letters to forward them to their office at 450 Park Avenue, New York, N. Y., instead of responding directly to the senders. They said that the supply of Scriptures in Nigeria and Ghana is ample to meet the needs of any who ask for them and that Bible Society offices in Africa "are quick to respond to any legitimate request."

• • POAU HAS REPORTED that a priest in New Canaan, Conn., has informed his congregation at Sunday masses that they were not allowed to contribute to the fund-raising drive of the YMCA because it was "a Protestant religious organization." The Y had just launched a drive to build a community center, gymnasium and swimming pool.

Father Arthur E. Norton, assistant pastor of St. Aloysius Church, also specifically included the Salvation Army in his ban on gifts to Protestant organizations. He did not say whether he expected the usual Protestant gifts to Catholic hospitals to continue.

A Statement of Concern

Adopted by the Board of Administration of the National Association of Evangelicals, representing 38 denominations and 28,000 church congregations, in its mid-year meeting at St. Louis, October 11, 1960:

The religious issue in the present political campaign has been distorted. It must be made clear that the mode of worship exercised by any candidate for public office is not in question. The manner of a man's approach to God must be a matter of his own choosing.

Nevertheless, when an ecclesiastical system advocate the use of government to pursue its particular religious objectives and asserts that it has the right to control the political actions of its adherents, the religious issue must be considered by the voter. The record of the Roman Catholic Church on these two points, despite wishful thinking to the contrary, is a matter of history—fully documented and well known.

Failure of the Roman Catholic hierarchy to repudiate and abandon this interference both in private conscience and in the political affairs of governments impels non-Catholics to register their position in the current campaign.

Some have approached the problem with ill-will and we repudiate such a prejudiced attitude. But the concerted attempt to intimidate men of good will who foresee potential problems and have the courage to speak their convictions is just another brand of prejudice.

In the interest of free speech we call for the elimination of the following:

1. *Emotional attacks* carried widely by the public media of information against fair discussion of the issue. The evident bias in the treatment of some of the stories makes them seem to have been calculated to arouse strong feeling on one side of the issue. The long-suffering and tolerance of Protestants have been shown by their patience in bearing the word "bigot" which has been hurled freely by the public media of information—a word, incidentally, which seems to be applied only to Protestants. Such name-calling only guarantees emotional heat and sheds no light or real understanding which the public media of information claim as their purpose.

2. *Threats of reprisal* on the part of government agencies and quasi-official judges of individual action. Such efforts throttle a full discussion of legitimate issues and are in open conflict with the right of free speech provided in the Constitution and are repugnant to every American.

3. *Boycotts and social and economic pressures* applied against individuals and organizations who have had the courage to speak their convictions. These practices, whether done openly or more subtly, are as un-American as are the uses of threat and intimidation.

These are the concerns of a fair-minded Protestantism as it seeks to relate itself to the current political situation. They involve basic American liberties. These are things with which we must not trifle. If for our concern we must be subjected to name-calling and other abuses, this is only more evidence that our concern is justified. We are ready to pay the price. The history of the settling of this country is a record of religious refugees looking for a sanctuary from tyrannical hierarchies abroad. It is only natural, therefore, for the descendants of these pioneers to hold a strong resolve that this land—conceived in freedom—shall know no form of religious tyranny.

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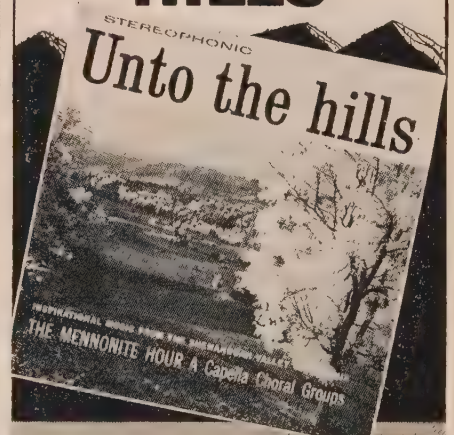

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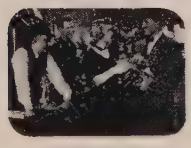

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THE TRUTH ABOUT COMMUNISM

by John Noble
and Ron Arnold

Q.: We have read about the NAE Northwest Region's "Emergency Christian Mobilization Program." How do you propose to implement the slogan, "Stop Communism Now!"

Arnold: The name of the program was chosen to express our convictions and thrust. We are in an emergency, spiritually and nationally. Christians have the only answer, and we believe that any anti-Communist effort must be integrally linked with the spiritual thrust of the local church under the key leadership of the pastor. It is to be understood that the slogan, "Stop Communism Now!" is simply a rallying point and not an end in itself. Our primary purpose is revival and evangelism.

Q.: Mr. Noble, from your experiences in the Soviet Union, what place is given the family as a unit of Russian society?

Noble: The commune system is not in full operation in the Soviet Union, although they are admittedly striving toward that goal. Now the children are taken from the parents in as many cases as possible and become artificial orphans whose father and mother is the state. The complete breakup of the family as a unit of society is the ultimate aim of Communism.

Q.: You speak in a great many schools. Do you give a Christian testimony in these messages as you do when you speak in churches?

Noble: Often when speaking in high school assemblies, the principal will whisper to me that I am not to mention God or Christ because it is against the policy. Despite this, however, I never leave Christ out of any of my messages for they would be hollow and meaningless without giving God the glory for what has happened to me.

Q.: What is the political strategy of the Communists in the United States?

Arnold: The Communists want "peace" candidates who will be soft on Soviet Russia and Communism. They want candidates who will support their efforts to ruin our economy, destroy our defenses, undermine our Constitution and laws. They are against candidates who are for peace with justice, labor with consideration of the economy, and civil rights with time for equitable adjustment.

the Christian answer to Communism

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PART ONE: The Beginnings of Communism

The Communist Problem

Definition: The term "communism" simply means the common ownership of property by the community as a whole. Thus it would refer generally to any doctrine or movement within the span of history where such teachings were enunciated. There have been many such examples in theory and in practice from ancient times down to the present.

On the other hand, the term "communism" over the last century has come to refer to a particular doctrine of a group of people and its practice in a specific locality. This is commonly known as "Marxism" or "scientific socialism." Russian Communism as we know it today—in both its Leninist and Stalinist manifestations—is the practical outworking of scientific socialism.

According to their own writings, Marx, Lenin and Stalin do not refer to the first-fruits of revolution as Communism. They hold that revolution, which they believe to be inevitable, only sets the stage for communism which will come during an intervening period through the socialistic processes. The final communization of a land may take several generations. Strictly speaking, therefore, the governments of Russia, China and other countries with similar governments are not communistic, but socialistic. They even insist upon this distinction themselves, their ultimate, theoretical goal.

The Threat: Marxism and its offspring, Russian Communism, have always maintained world domination as one of their goals. Believing as they do in the inevitability of world revolution and believing that this revolution must be aided and abetted by violence, it is against the very nature of the system for Communists to "live and let live." It is this aspect of domination which poses a grave threat to the world, especially that part of the world that treasures its traditions and inheritance of liberal, constitutional government.

It is this threat which concerns so many people today who see Communism, by its own dynamic and in large part because of the indifference of the masses, making significant headway throughout the world. In our haste to combat this menace it is possible that we might plunge into the conflict without knowing the full nature of the enemy and the threat. An oversimplification of Communism and its program can be dangerous in the same way that only a partial knowledge of the movements of an attacking army is dangerous.

Thus it is in the interest of disseminating full information about the Communist problem and the threat it poses to the world that the National Association of Evangelicals is making available these study guides.

Consequences: Communism, as we shall see, being undemocratic threatens not just the liberal, constitutional, representative government that we enjoy along with others in the western world. In so doing, it also threatens the whole way of life of western society. To the Communist mind the individual becomes a tool of the economic forces of history and he is sacrificed, if need be, to the completion of the goals of the historical process; i.e., the emergence of the Communist state.

This kind of deterministic philosophy is not new to the western tradition, but others have lacked the dynamic of Marxism.

For Christianity the conflict becomes most basically a culture conflict. In Christianity, Christ becomes the motivating force of all action and is the center of the culture of believers. Marxism and its proponents—though usually referred to as atheistic—have set up their own guiding force which is history itself. This becomes their god, and the motivation for all activity around this is materialistic. Thus they deny God and Christ and spiritual power in history and culture.

Roots of Communism

What we today call Marxism or Communism was in the 19th century referred to as "scientific socialism." It was only one form of socialism and because of its revolutionary character it was frequently known as Communism. Although socialism as we know it is a modern development, there have been throughout history both theories and attempted practical applications of the socialistic ideal. Some knowledge of this background is of value in understanding modern socialism, its appeal and its difficulties.

Background: There were numerous socialist schemes contrived to relieve the political and economic ills of the 17th century, but modern socialism did not develop directly from these earlier ideas and schemes. It developed in France in the late eighteenth and nineteenth century in a Utopian form. This came about largely as a result of the failure of liberalism (political, not theological) to adequately deal with the political, economic and social problems.

Although liberalism had much to offer positively by way of correction of abuses suffered by the people at the hands of tyrannical monarchs, it did not provide an answer for all of man's problems. Liberalism saw man's primary problem as political or the restraint of absolutist authority upon individual political expression. The remedy was in constitutional and representative government. Liberals considered economic matters as secondary to political. It was largely at this point that liberalism broke down leaving a void into which socialism was to step.

Socialism, in contrast, saw man's ills as primarily deriving from the lack of economic equality and thus the removal of those factors that bring about this inequality would heal the ills. So the first modern socialist programs were developed in the late 18th and early 19th centuries to deal with the economic problems and inequalities.

Writer
Thomas O. Kay

These early examples are called "Utopian" in that they sought to establish a perfect society after abolishing private property. It is well to note that these Utopian socialists thought in terms of voluntary cooperation by small groups. If these succeeded, others would be convinced of their value and would form similar groups until the larger national communities would also be socialized.

These schemes were based on an appeal to humanitarianism and morality. They claimed that this system would give all men their rights and liberties, that it would do away with exploitation of certain groups by others, and consequently it was reasonable, right and just. We cannot doubt that this was an honest and sincere attempt to set the social order straight, but only on a materialistic basis. Man's spiritual needs were forgotten.

Socialism moved from the humanitarian concept of the 18th century, however, and became "scientific" in the 19th century. And thus enters Karl Marx.

Marx—His Life: Karl Marx was born in Trier, Germany—along the Rhine river—in 1818. His parents both had long lines of Jewish ancestry, although these ties must not have been strong since Marx's father became a Protestant when Karl was only six. This was largely done for social and economic reasons.

Young Marx attended the University of Bonn and began his courses in the study of law. His interest turned to philosophy and history, however, and these fields occupied his attention the rest of his life. It was at the university that Marx adopted the atheistic and materialistic views that were to dominate his thought.

After being expelled from two schools, he was granted his doctorate in 1841 from the University of Jena and he began a career as a journalist. He also took a wife from the aristocracy. His radical writings soon brought him into trouble with the authorities, so he fled to Paris where he published a radical journal with the aid of other German exiles. This attempt was short-lived, but it did enable Marx to meet Friedrich Engels who was to remain a life-long supporter and companion. Engels had had a successful business career, but held radical social and political ideas.

Marx left Paris by request and finally landed in London after a stop in Brussels where he formed another radical group. In London, Marx and Engels founded the Communist League which asked them to prepare a statement. This resulted in the *Communist Manifesto* of 1848. Marx and the Communists were associated with a number of uprisings and rebellions that year, but they were all abortive so Marx returned to Germany.

Forced out of his homeland after a short while, he went again to London which became his home for the rest of his life. Engels joined him there in the next decade and since Marx was not regularly employed, Engels practically supported the man and his family.

Here in London was formed the First International in 1864 which was moved to New York in 1872 and died shortly thereafter. Before his death in 1883, Marx collaborated with Engels on several works. He also prepared some independent studies. The most notable of Marx's writings—apart from the *Manifesto*—are *Critique of Political Economy* (1859) and *Capital* (1867).

A harsh critic of his times, Marx did not know what it was to have a love and regard for others. This was true even in his own family. He was interested in ideas and he was convinced that his were far superior to any others. The despotism of his character becomes evident in his philosophy which he considered to be absolutely true at all points.

Cultural Climate: In seeking to understand Marx and his thought we must give careful consideration to the times in which he lived. Two factors must be given primary consideration: Economic conditions and the intellectual climate.

In England the Industrial Revolution had taken place and the English economy was well on the way to becoming fully industrialized. Some of the results were not to the best advantage of the working man in particular and society in general. The rise of the factory system led to the concentration of population in large cities. An abundance of cheap labor made it possible for the owners to pay low wages and m intain poor working conditions. These underpaid masses congregated in slum areas where disease and filth were rampant. Women and child labor, long hours, poor lighting and ventilation, unsanitary conditions, overcrowded dormitories were all a part of this type of life.

This was the capitalism and these were the exploited proletariat of which Marx spoke.

Intellectually, this was the age of science. The metaphysics of earlier generations was not satisfactory. Marx thus sought to observe scientifically the world about him and from this study to draw conclusions that would solve the world's problems. Hence this was termed a "scientific socialism."

The materialism of this age made serious inroads into religious thought for it was in this period that destructive higher criticism of the Scriptures was receiving its initial development.

Sources of Thought: Marx was directly influenced by materialistic thinking during his university days. Two influences are notable—one led to his materialism and the other to the dialectic which became materialistic in Marx. Feurerbach was responsible for the former and Hegel for the latter.

Marx was associated very early with "Young Hegelians." Hegel taught that the process of history was moving inexorably to an ultimate goal when the full revelation of the World Spirit would be achieved. He said this could be seen by the "dialectical" process. By this he meant that each period of history contained some evil within it to bring about its destruction and the creation of a new order that was better than the preceding one. These young Hegelians saw this dialectical process as being incompatible with the teachings of traditional Christianity.

Among their number was Ludwig Feuerbach whose statements about religion had a lasting effect on Marx. Feuerbach held that God was but a creation of man, and therefore man can do what he will. Marx was to push this idea farther and say that history "is nothing else than the activity of man pursuing his own aims."[1]

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[1] *Karl Marx: His Life and Work* by Otto Ruhle, p. 81.

TERMS YOU S

PROLETARIAT — *The lower classes. In modern socialistic use, wage-workers collectively, regarded as the creators of wealth.*

BOURGEOISIE—*The commercial or middle class, as distinguished from the working class. The owners of property.*

UTOPIAN SOCIALISM—*A theory that proposes to bring about a perfect, classless society by the voluntary abolition of private property.*

SCIENTIFIC SOCIALISM — *An effort to find a scientific solution for the world's problems through a scientific understanding of history and people.*

LIBERALISM — *As used in this study, a political philosophy opposed to monarchial or authoritarian rule.*

MODES OF PRODUCTION—*According to Marx, the economic processes of any given period of history.*

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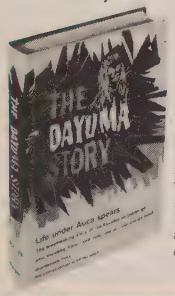

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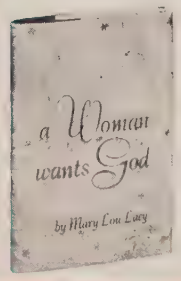

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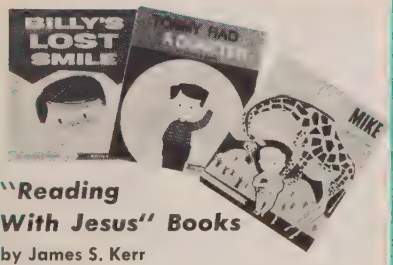

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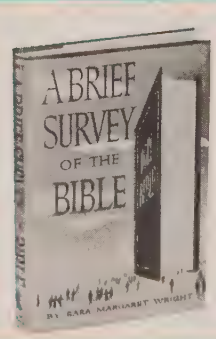

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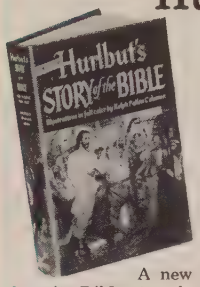

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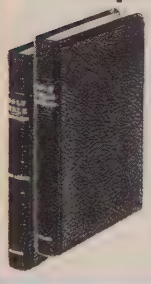

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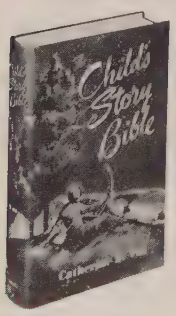

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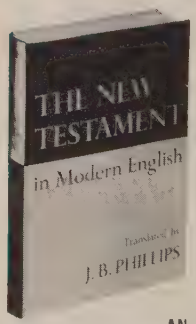

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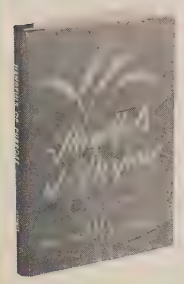

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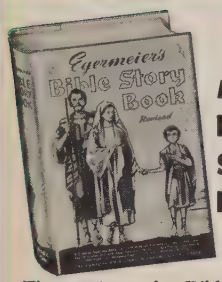

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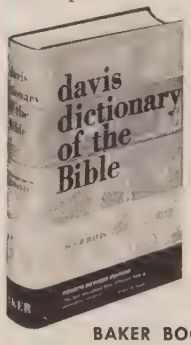

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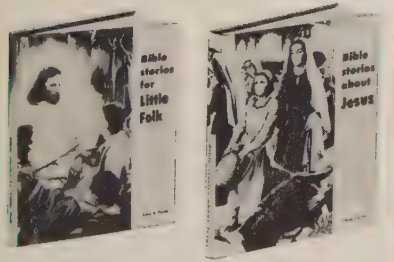

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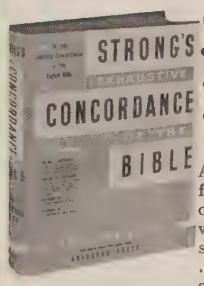

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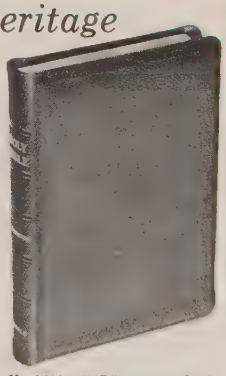

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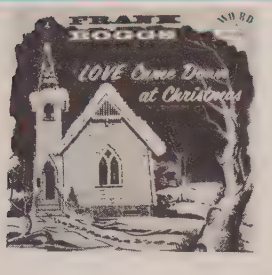

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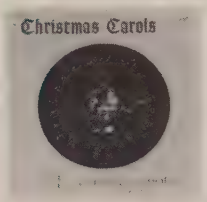

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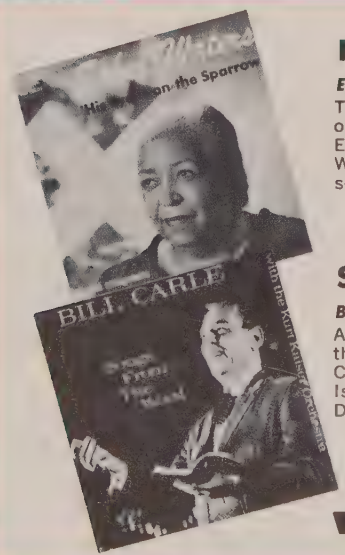

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Marx's Philosophy: There are four main parts to the philosophy of Karl Marx — dialectical materialism, economic determinism, revolution and the communist society. These were the processes of history toward the development of the perfect society.

(1) *Dialectical materialism.* This is the basis of all Marxist philosophy—the metaphysical foundation of Marx's thought. Although Marx had little use for metaphysical speculation, he was forced to resort to it to provide meaning for his philosophy. In other words, the dialectic constituted ultimate reality for all of life.

The dialectic was derived from Hegel. This was Hegel's attempt to explain the movement of history, wherein each period of history (thesis) has within itself its opposite (antithesis) which has the power to destroy and at the same time create a new reality (synthesis) which in turn becomes a new thesis; and the process is ready to begin again. For Hegel this movement of the dialectic was in the realm of the idea. This was not acceptable to Marx who held that matter in motion—the dialectic itself—was reality. He described this as "dialectical materialism."

The whole course of history was seen in this scheme. The material forces were inexorably moving toward the final goal of history. There was nothing man could do to stop or alter this movement. In developing these ideas, Marx thought that he had found the key that unlocked the meaning of life and the historical process. Having adopted these conclusions, Marx set out to verify them by scientific investigation. Matter in motion as seen in the dialectical process was now to be proved by observing man in his past and present situation. On this basis Marx was also to derive an eschatology, his prediction for the future.

(2) *Economic determinism.* It is but a short jump from dialectical materialism to Marx's philosophy of history. The material forces give motion. In society these are matters which usually relate to economics. Marx concludes then that these economic forces determine by virtue of the dialectic the course of all human history. To many Communists, this is Marx's greatest contribution.

Marx believed that the "modes of production"—by which he meant the entire economic climate—determine the specific situation at a given time. He sought to verify this by an analysis of history that is generally inadequate. He found the greatest support in the sad economic scene around him, but failing to understand the true nature of contemporary economic developments he drew some faulty conclusions.

He taught that as the modes of production change they come into conflict with "property relations." Driven by the economic climate, the conflict resolved itself with the mergence of the dialectical synthesis as new property relations developed. Marx saw four main periods of history, each characterized by a distinct mode of production—the Asiatic, ancient, feudal and bourgeois or modern. Even a limited knowledge of history, however, enables one to see that Marx's analysis is not adequate to account for what has happened in the past.

Marx also saw "class struggle" as a part of this historical development which was determined by economic forces and expressed in the dialectic. This is the main feature of his interpretation of history. "The history of all hitherto existing society is the history of class struggles," Marx wrote in the *Manifesto.* He held that the current class struggle in capitalist society would be the last and was by far the greatest of all. The proletariat (working class) was the antithesis of the bourgeois (commercial or middle-class) capitalist and would eventually bring about the downfall of capitalist society and the establishment of a new society on the basis of the new modes of production.

As the class struggle increases it becomes such that it breaks out into violence and the revolutionary overthrow of the capitalist regime. The few remaining capitalists are destroyed and there arises a classless society. Communists believe that there must be a short transitional period between the overthrow of the capitalists and the classless society. Marx called this the "dictatorship of the proletariat." This is the level where present-day Communist governments stand. They believe that when this is completed the state will wither away, a classless society will emerge and—when carried to the whole world—there will be no more class conflict.

(3) *The revolution.* Although Marx held that the inevitable outcome of history was the emergence of the Communist society, he felt that because of the great problems in this last stage there was a role which man could play in aiding the course of history.

Marx and his followers realized the need of a party. There was some disagreement as to how this should operate, but it seems from the *Manifesto* and other writings that Marx himself favored the formation of a political party whose goals would be the establishment of communism as quickly as possible. It would be this party that would lead the revolution. Marx originally considered violent revolution as absolutely necessary for the overthrow of capitalism and the establishment of communism. However, he later suggested that the more advanced countries—England and America, for example might pass over this stage because of the nature of their economy.

Here is an example of faulty analysis. What were the birth pangs of modern civilization were thought by Marx to be its death throes. Marx also was not aware of the appeal these revolutionary teachings were to have upon the underdeveloped and non-industrialized nations of Europe.

The program of revolution is laid down in the *Manifesto.* Marx realized to some extent—and Lenin, his successor, more so—that an active leadership was necessary to achieve these ends. The ambiguities of this part of Marxism help explain why later Marxists attempt to justify following several divergent paths in bringing about the revolution.

(4) *The communist society.* This is to be the result of the revolution. There is to be a transition period which is called the dictatorship of the proletariat, during which the remnants of the ideological superstructure of capitalism are to be destroyed. This is necessary to hasten the coming of communism and to relieve the exploited classes as soon as possible.

Private ownership, the family, religion and all other institutions associated with capitalism are to be abol-

---

ULD KNOW

DIALECTIC — *A descriptive term referring to the course of history which shows the constant struggle between one force and its opposite which results in the emergence of a third force with the subsequent destruction of the other two. The broad Marxist application of this principle would be in what they call the "class struggle."*

CLASS STRUGGLE — *The conflict between various classes of society—especially between the proletariat and the bourgeoisie.*

DIALECTICAL MATERIALISM — *A concept of history wherein the forces of the dialectic are seen in material or economic forces, rather than in the realm of ideas.*

PARTY — *According to Marxist thinking, a "party" is any group of men who join together to promote common goals.*

ished. The dictatorship of the proletariat is to disappear as the capitalist minority is destroyed or takes its place with the proletariat. When this is accomplished, communism has been achieved. There will be no need for state organization or law. In accord with the laws of history and economics, full realization of the dialectical process has come about. There is no longer a class struggle.

Marx saw this as the perfect society toward which all history has been moving and there was no doubt in his mind that this Utopia would be achieved in short order. History has proved him wrong in this as well as in other points.

Critique: Marx made a number of positive contributions to the intellectual life of his day and ours. For this he must be recognized regardless of other aspects of his thought.

(1) He pointed up the ills of the 19th century society which were characterized by man's inhumanity to man. Although we may not agree with the remedy prescribed by him, yet we cannot ignore his indictment of 19th century capitalism.

(2) He stimulated state concern for the welfare of its citizens. *Laissez faire* philosophies had largely ignored this, although it had long been a part of the tradition of many European countries as exemplified by the Elizabethan Poor Laws.

(3) It is to Marx that we owe the economic interpretation of history. Although an economic determinism is an unsound philosophical basis for historical interpretation, the economic factor had largely been ignored up to this time. Though Marx swings too far, he does offer something of a corrective to other views of historical interpretation that were just as much too much one-sided.

Weaknesses: On the other hand, Marx was certainly mistaken about some things.

(1) Perhaps most destructive to his entire philosophy is the inadequacy of the dialectic to describe the historical process. Marx has selected a few facts to support his previously drawn conclusions regarding the movement of the dialectic. Thus his philosophy lacked a sound metaphysical foundation.

(2) His economic determinism is a case of overemphasizing the role of economic factors in the course of history and thus an oversimplified theory of causation.

(3) Furthermore, Marx did not realize that political democracy was as important for man's freedom as economic democracy. Hans Morganthau of the University of Chicago points out that Marx had a mistaken idea of the nature of man with respect to the problems of power and freedom. Marx localized evil in society, the class, nation or some other group rather than in man. He also held that it was society that determined the consciousness of man rather than man of society. But what is society without the individual? Marx has given us a rationale that is non-existent in actuality.

Although Marx may not have anticipated it, one result of his thinking was totalitarianism. While he looked for the withering away of the state, he failed to see that if there was to be a rigid economic plan for the people in a state it would necessitate strict government control. While Marx claimed to be politically liberal and his thought at times was a result of this tradition, his claim to a monopoly of political truth and the ability to chart future events is a claim for authoritarian power.

In addition to these general criticisms, a Christian cannot accept the relativism of Marx. He did not believe in eternal verities or fixed truth or goodness. All truth was relative to time and circumstance. The Christian, on the other hand, is bound by the absolutes of God and His inspired Word, the Bible. Herein are contained eternal truths. God Himself is the True and the Good. These are valid for all time and all situations.

Suggested Readings

Hook, Sidney. *Marx and the Marxists.* New York: D. Van Nostrand Co., 1955. A brief analysis of Marxian and post-Marxian thought. It contains selections from some pertinent source material. Available in paperback.

Overstreet, Harry and Bonaro. *What We Must Know About Communism.* New York: W. W. Norton and Co., 1958. A popular introduction to the study. Good for the layman in the field. The first two chapters apply to this study.

Skousen, W. Cleon. *The Naked Communist.* Salt Lake City: Ensign Publishing Co., 1958. A popular introduction to Marxism. Not as thorough as some of the others.

Ulam, Adam B. *The Unfinished Revolution.* New York: Random House, 1960. Written for popular consumption, but containing high level material and critique of Marxism.

Marx saw the individual's salvation in the historical process rather than through the blood of Jesus Christ. He saw man's needs and desires as only material, refusing to recognize human spiritual needs. Although Communists discount all religions, Marxism itself becomes in many ways a religion filling the spiritual void found in the hearts of its adherents.

The success of Marxism and related materialistic movements is an indictment of 19th century Christianity and its failure to reach the lower classes. The spiritual appeal of Marxism was attractive to the working man. Marxism offered to supply all his needs and promised that there would soon be a society in which all would be good for the working man. It is this aspect of Marxist and Communist philosophy which gives it a dynamic appeal to the popular mind. In order to combat the appeal of Marxism, Christianity must be ready to meet man's needs here and now as well as in the hereafter. Christians must develop a social conscience to complement their spiritual conversion so that we show even a deeper concern for the needs of mankind than do the Communists.

Suggestions: Read as many of the works of Karl Marx and Friedrich Engels as possible for this lesson. Selections can be found in any number of volumes. Perhaps the one easiest to understand and which contains the core of Marx's program without too much of the philosophy is *The Communist Manifesto.*

Although there has been much departure from Marx as far as the program is concerned, the dialectic is the basis for much of the present-day Communist propaganda and philosophy. You cannot know too well the nature of the Communistic dialectic.

For Discussion: 1. Why is Communism a threat today?

2. How does early socialism differ from the socialism of the late 18th and 19th centuries?

3. Why did liberalism prove to be an inadequate philosophical foundation for political and economic life?

4. Of what value is the study of Marxism?

5. What are the weaknesses of Marx's philosophy? Did Marx take any positive contributions to the history of thought? What elements of Marxian thought are definitely non-Christian?

Next Month: Study Guide Two
"Russia—Seedbed for Communism"

Bookviews

(Continued from page 13)

abounding throughout. His treatment of this vital matter, of such great concern in contemporary society, is analytical rather than synthetic. Billy Graham, of course, preaches!

It is scarcely necessary to say that every chapter is written in complete reliance upon the final authority of the Bible as the written Word of God. Each contributor is also concerned to indicate the relevance of his particular assignment to the plight of modern man. The whole is bound together by the cogent introductory statement of the editor.

This is a worthy volume to commemorate the Wheaton College Centennial. It is also a fine synopsis of enlightened conservative Christian conviction.

Adventism Examined

THE TRUTH ABOUT SEVENTH-DAY ADVENTISM by Walter R. Martin. 248 pp. Zondervan. $3.50. *Reviewed by Harold R. Cook, professor of missions at Moody Bible Institute, Chicago, Ill.*

Even those who disagree with some of this is an important book. We cannot shrug off the Seventh-Day Adventists. They are too large and fast-growing for that. And it is perfectly true that most of the studies of this group are not based on recent investigation. So such a careful study, based on the available literature and numerous recent discussions with leading Adventists, merits our thoughtful consideration.

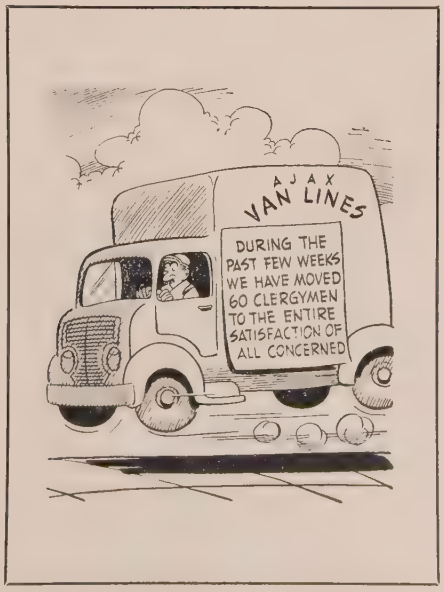
The writer is definitely opposed to some of the distinctive doctrines of Seventh-Day Adventism. He presents some very forceful arguments to refute them. Yet he has gained the approbation of Adventist leaders by his clear statement of Adventist doctrines, as well as by "the kindly Christian attitude displayed throughout this book." Certainly no opponent of Adventism has ever gone farther in his attempt to understand and sympathize with them. Some will feel that he has gone too far. In his anxiety to demonstrate Christian love and forbearance, he has come to the unwarranted conclusion that the Adventists are simply another Christian denomination.

There are two assumptions that are basic to Martin's argument. One is that the book *Seventh-day Adventists Answer Questions on Doctrine,* published by the SDA General Conference in 1957 subsequent to his discussions with them, is authoritative for all of the group and even "definitive." This may be so, but his further comment is that "the average Adventist has been somewhat handicapped because of conflicting theological opinions within the denomination." Have these conflicts been resolved by an authoritarian statement of "the true position of the Seventh-Day Adventist Church"?

The second assumption is that we should judge Adventism on the basis of its statements rather than its acts. When he says, "In our research we have been interested in facts alone," he simply means facts about present official statements. He is not referring to actual Adventist practices. This is clearly brought out by his quoting from Adventist authorities what is supposed to be their missionary policy. If this policy were truly carried out, it would do away with many of the complaints of abuses that are commonly reported from the mission fields. But the author completely omits any mention of these authenticated abuses. He accepts the statement of policy at face value.

On the basis of these assumptions, the author examines the Adventist doctrinal position. He finds various teachings that are contrary to Scripture, but nothing that he considers more serious than the differences that divide other Protestant denominations. So he concludes that other Christians ought to treat them as brethren in the common faith.

The author has tried to be generous in his treatment of the Adventists. I hope he will be just as generous in his treatment of those of us who find his arguments considerably less than convincing. We appreciate his contribution to the study of the subject, but cannot go along with his conclusion. The historic opposition of evangelicals to the Adventists is based on something more substantial than the pure prejudice he imputes to us. Throughout the book he speaks of changes in the movement. Are these changes more substantial than phraseology? We are willing to be shown. But the burden of proof is not ours. It rests on the Adventists and their ability to demonstrate that the stern warnings of Galatians no longer apply to them.



Summons to Social Conscience

SAINTS AND SOCIETY by Earle E. Cairns. 192 pp. Moody Press. $3.25. *Reviewed by Dr. Hudson T. Armerding, dean of Gordon College, Beverly Farms, Mass.*

In these busy times there is need for those having a synoptic historical perspective to share their viewpoint. This Dr. Cairns has done in this book, linking 18th century revivals with social reform. His writing reflects his wide acquaintanceship with historical sources, revealed through the anecdotes or insights which enrich the book. He also manifests his pedagogical capabilities in his measured, methodical style, reminiscent of the classroom. Even his status as an ordained clergyman is suggested in the alliteration of the table of contents.

But the importance of this volume lies in more than logic of organization or lucidity of style. This is an apologetic for the social conscience of the regenerate person. That such an apologetic is necessary suggests a lack of agreement upon this point, even within evangelical circles. The plain fact is that regeneration does not, in and of itself, produce a full-blown social conscience. To argue otherwise is to question the conversion of a substantial body of professing Christians.

This is why Professor Cairns is careful to orient his argument for Christian social concern within a biblical framework and to imply throughout that this concern is the product of Christian growth and maturity. Hence, this book is more than a summary of recent indications of Christian concern. It is a summons to today's evangelicals to give attention to the whole counsel of God, including the elements too often ignored or considered irrelevant in this theological era.

This book is challenging, but in the right way. It provides both perspective and positive suggestions for informed Christian practice by 20th century saints in the midst of our troubled, needy society. It is a book which can in a very tangible way provoke unto godliness.

Evangelical Newsfront

Dr. Charles J. Anderson, director of the Midwest Region National Association of Evangelicals (left), greets Major General Frank A. Tobey, chief of chaplains of the U. S. Army, who is to be banquet speaker for the Midwest NAE Convention.

united action

Midwest NAE Convention

CHICAGO — Highlighting the banquet program for the annual convention of the Midwest Region of the National Association of Evangelicals November 10 and 11 at Edgewater Beach Hotel here will be the address of Major General Frank A. Tobey, chief of chaplains of the U. S. Army. His topic will be "The Four Horsemen of the Apocalypse—1961."

Plans for the two-day gathering have been announced by Dr. Charles J. Anderson, Midwest Regional director: The convention will open with the Annual Board Dinner at 6:00 p.m. Thursday, followed by the annual board business session at which officers will be elected. Presently serving as officers of the Midwest Region are: President—Rev. Harold J. DeVries, pastor Winnetka Bible Church, Winnetka, Ill.; first vice president— Rev. Frank W. Smith, pastor First Church of the Open Bible, Des Moines, Iowa; second vice president—Dr. Fred P. Thompson, Jr., minister First Christian Church, Chicago; secretary—Rev. Gordon Bacon, pastor Beulah United Missionary Church, Elkhart, Ind., and treasurer—Rev. James M. Smith, pastor Homewood Baptist Church, Homewood, Ill.

Friday's sessions will begin with a breakfast for old and new executives, followed at 10:00 a.m. by a panel on "Opportunities for the Evangelical Message at the Community Level." The panel will be moderated by Mr. DeVries. Rev. Hubert L. Entwisle, director of Religious Affairs Division, Illinois Civil Defense, will speak on "Opportunities for the Evangelical Message in Civil Defense," and Rev. Elmo Warkentin, pastor of Cass Church, Downers Grove, on "Crises Opportunities for the Evangelical Message."

Another panel will be featured at the noon luncheon — "Opportunities for the Evangelical Pastor Through the Military." Dr. Stanley E. Anderson of Northern Baptist Seminary will moderate and speakers will be Rev. Gordon Bacon, chaplain Civil Air Patrol; Rev. Bruce C. Herrstrom, chaplain Air National Guard, and a Navy Reserve chaplain.

Following the annual regional business session will be a panel on "Opportunities for the Evangelical Church Through the Printed Page," with Wesley Hartzell, special features editor *Chicago Daily American* as moderator. Speakers will be Dave Meade, religious editor *Chicago Daily News;* Elaine Edwards, religious editor *Kenosha (Wis.) Evening News;* Wayne Christianson, editor *Moody Monthly,* and a representative of the U. S. Army Public Information Office.

The convention will close with the "Salute to the Services" banquet, with Lt. Commander Floyd Robertson (Ret.), executive director of the NAE Commission on Chaplains, presiding. Guest of honor will be Rev. Thomas F. Zimmerman, NAE president.

Church-Planning Slides

WHEATON, Ill.—A set of colorful slides on church planning with suggested script is now available from the headquarters office of the National Association of Evangelicals here, it has been announced by Dr. Neil Winegarden, chairman of NAE's Committee on Church Extension. They have been prepared by Dr. Luther Grubb, chairman of the general NAE Commission on Evangelism and Church Extension.

The slides, Dr. Winegarden says, tell a story from a historical perspective, reminding the viewers that America was founded on the Scriptures and the concept of religious liberty. A replica of the *Mayflower,* for instance, is reminiscent of the early fathers of the nation who pioneered with a definite hope and purpose based on the Word of God. There are slides depicting the natural beauties of the country—mile-deep Grand Canyon with its exquisite coloring and Niagara Falls on a winter night are but two examples. Other slides give statistical information on church attendance and religious activities in various parts of the nation. Also there is well-documented information on crime in American communities.

The pictures are shown, Dr. Winegarden indicates, to provide a social, cultural and religious background for the tremendous need in this country for church extension in these days of population growth and sprawling housing developments. Recommendation is made that the slides be used by pastors to stimulate interest in and support for church extension programs in local churches. It is suggested that they also be used by denominational leaders.

The slides may be borrowed from the NAE office and shown on a free-will offering basis. Or copies may be purchased for use by denominational leaders for approximately $25.00. Orders for the slides may be directed to Mr. Kenneth Swetland, National Association of Evangelicals, P. O. Box 28, Wheaton, Ill.

New Evangelical Association

SIOUX FALLS, S. Dak.—A new evangelical group called the Sioux Falls Area Evangelical Association was

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news in brief

DECISION: Half-a-million copies of Billy Graham's new magazine, *Decision,* have gone into the mails for readers around the globe. Dr. Graham said the magazine will have a two-fold purpose: "to provide spiritual food for Christians, and to publish evangelistic messages and articles aimed at reaching the secular mind and winning the non-believer to Christ."

LAUNCHED: Houghton College, N. Y., launched on October 1 a drive to raise $600,000 for a new library building. The building, a three-story stone structure, 60 by 160 feet, will include space for 100,000 volumes, a language laboratory, listening library, large periodical and reading rooms and provision for further expansion.

PUNISHMENT: Abolition of capital punishment for murders and others convicted of now-capital crimes was urged by the United Church of Canada at its recent General Council meeting. A proposal which advocated Canada's unilateral withdrawal from such present military alliances as NATO and NORAD was defeated.

HEAD: Following a bitter struggle at the convention in Philadelphia, the board of directors of the National Baptist Convention, USA, Inc., has voted Joseph H. Jackson of Chicago to an eighth term as president of the convention. In so doing, they disallowed the claim of Gardner C. Taylor of New York who said that he was elected at the convention.

EXTENDED: The time in which members of the clergy may elect voluntary coverage under the social security system has been extended until April 15, 1962. A cut-off date was originally set in 1957, but has been extended twice.

UNDECIDED: Southern Baptists have left open the question about moving the offices of their Executive Committee from Nashville, Tenn. The question of relocating arose last spring when the city of Nashville put some of the denomination's property on the tax rolls.

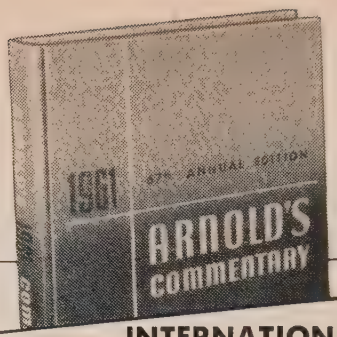
CHARGED: Two correspondence schools in Rockford, Ill., have been charged by the Federal Trade Commission with misrepresentation in selling home study courses in Bible, theology and philosophy. The Colonial Academy and Pioneer Theological Seminary, both operated by Robert J. Hansen, are alleged by the FTC to have falsely represented in advertising that they are non-profit residence schools with trained faculty to teach accredited undergraduate and graduate courses in Bible, theology and philosophy.

BERLIN: The total attendance at the Billy Graham crusade in Berlin was 260,000. A huge tent was stretched only 200 yards from the East Berlin border, within hearing distance for many in the Communist zone.

LIGHTS ON: Lights will burn on election eve in Cumberland Presbyterian churches throughout Alabama, Mississippi and Florida. All churches in this synod were urged to have their lights on "to remind the people to go to the polls and vote and also to remind them of the need of prayer, not only in the election but also in national affairs."

CANNIBALISM: Cannibalism "is coming more and more into the open" in the new Republic of Congo, according to veteran missionary W. F. P. Burton, 74. He said it has always been practiced in secret. Two types of cannibalism were listed in the minister's statement—one for tribal sacrifice and the other to satisfy "just a craze for human flesh."

DOUBLE?: A prediction that the Roman Catholic portion of the population of the United States may double in 30 years has been made by a Notre Dame sociologist. Dr. Donald N. Barrett said that the Catholic population is "growing minimally twice as fast as the general population" and should double to more than 86 million in three decades.



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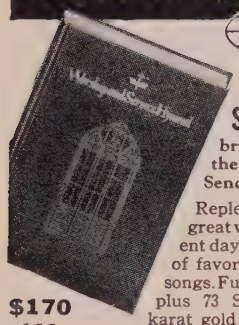

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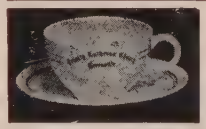

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organized here on September 24, according to announcement by Rev. Mahlon Macy, field director for the National Association of Evangelicals. Both Mr. Macy and Dr. Clyde W. Taylor of the NAE Public Affairs office in Washington, D. C., were present for the initial meeting for which Dr. Taylor was the speaker.

The organization, Mr. Macy indicated, is to provide a fellowship and means of action for pastors within a fifty to seventy-five mile radius of Sioux Falls.

Temporary officers chosen for the new fellowship are: Chairman—Rev. Clifford A. Smith, Evangelical Free Church; vice chairman—Rev. Burton F. Blair, Presbyterian; secretary—Rev. Alvin J. Strattmeyer, Presbyterian, and treasurer—Rev. J. Stanley Rendahl, Baptist.

Future plans include a meeting once a quarter. It is anticipated that a constitution will be drawn up at the next gathering of the association.

Field Director to New Post

WHEATON, Ill.—Rev. Mahlon L. Macy, who has served as field director of the National Association of Evangelicals for the past two years, has been appointed to a new office as Director of Development. Mr. Macy also brings to this position his experience as director of NAE's Central Region before coming to the national headquarters here.

The new office, it was announced, was created because of recognition by NAE officials that underdeveloped areas of potential evangelical fruitage "should be developed and as quickly as possible brought into regional status." In making the appointment the officials stated that this year is recognized as "one of progress and expansion opportunities in the regional development of NAE."

Outlining procedures to be followed in implementing the new development program, Mr. Macy announced plans for the first of a series of meetings to be conducted by NAE staff members October 30-November 3. These are to be held in Detroit with a view to developing the Great Lakes Region —the goal to be a fulltime regional director by January 1961. It was planned that NAE staff members would occupy the pulpits of some of the larger Detroit churches on Sunday, October 30, and acquaint the pastors and congregations with the purposes of the new program. All pastors of the area are to be invited to a "kick-off" luncheon on Monday. NAE staff participating include Rev. W. Stanley Mooneyham, editor of *Action* magazine, Dr. Clyde W. Taylor, secretary of public affairs; Dr. George L. Ford, executive director, Rev. Roy McBeth, Great Lakes acting regional director, and Mr. Macy.

Similar rallies will be held in Grand Rapids, Mich., and Cleveland and Cincinnati, Ohio. Seven areas are under consideration at this time for development at as early a date as possible.

missions

ELO's Ninth Annual Meet

WHEATON, Ill.—Missionaries, mission executives and other Christian leaders with a special interest in mission work will participate in the Ninth Annual Conference of Evangelical Literature Overseas to be held at Wheaton Bible Church, November 30-December 3. Announcement of the plans and program has been made at ELO headquarters here by Rev. Harold B. Street, executive director.

The four-day conference will begin on Wednesday evening with Dr. Kenneth N. Taylor, director of Moody Press, speaking on the subject "The Horn and the Surface." Morning sessions will feature open discussions on "How ELO Can Help More . . . in Writing or Translation . . . in Publishing and Production on the Mission Field . . . to Solve Distribution Problems." There will be a debate, "Resolved, That a Bookstore Is the Best Basis for an Effective Distribution Ministry." A panel will discuss "Proven Methods for Raising Literature Funds," and there will be a dramatization, "Why Have a Literature Committee Anyhow?"

Afternoons will be devoted to classes. Thursday—"On Better . . . Writing . . . Translation . . . Printing . . . Photo-Journalism." Friday—"Analyzing Your . . . Publishing Program . . . Record System . . . Layout Methods . . . Training Procedures." Saturday—"Laying Plans for . . . a Publishing Ministry . . . Children's Literature . . . Larger Distribution . . . More Writers."

Evening addresses will be brought by outstanding personalities in mission or mission-related fields. The conference will close with a banquet on Saturday evening at which Dr. Robert A. Cook, vice president of Scripture Press, will speak on "Outreach Is a Heart Matter."

PGM's 83rd Anniversary

CHICAGO—The eighty-third anniversary of Pacific Garden Mission on Chicago's South State Street will be observed November 2-6 with special luncheons and dinners, culminating in a Sunday afternoon rally in the ballroom of the Conrad Hilton Hotel.

Superintendent Harry Saulnier has announced plans for the four-day celebration. On Wednesday, November 2, *Christian Life* magazine will honor the famed gospel mission with a luncheon to be held in PGM's new dining room. Gideon groups in and around Chicago will unite for a similar luncheon on November 3, and on Friday the Aaron Post of the American Legion will pay tribute to the spiritual birthplace of Billy Sunday, Mel Trotter and other PGM converts. On Saturday the Christian Medical Society and the Christian Nurses Fellowship will honor the mission with a dinner meeting.

The observance will close with the Sunday afternoon rally at which there will be a half-hour musical program under direction of Doug Fisher and Lance Latham. Jack Odell, director of PGM's "Unshackled" broadcast, will

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The ESEA is caring for over 6000 orphans, children of lepers and war widows. Over 6 million meals are served each year. Many more children are in desperate need, homeless, ragged and hungry. Help us expand our 70 Homes. Each one is a real Christian institution. All Staff and Board Members are earnest Bible-believing Christians. Korea's severe winter will soon be on. Will you help so that we may take many more children off the streets and into our Homes? God will bless you if you will write or phone NOW!

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narrate personally a film presentation of the mission, introducing some of the converts for personal testimonies. Superintendent Saulnier will close the program with a brief message, followed by a tour of the mission.

It is reported that the mission has never been closed, day or night, in its 83-year history.

FMY Missions Sunday

WINONA LAKE, Ind.—As a follow-up of their "Operation West Indies" crusade last year, Free Methodist Youth are planning for a "Men and Missions Sunday," November 13, to raise the entire support for twenty national pastors in the Dominican Republic. This announcement was made here by Rev. C. Mervin Russell, FMY director.

In other special projects the past year, the Free Methodist youth organization sponsored the raising of funds to purchase a car for Rev. Jacob DeShazer, former Doolittle raider and now Free Methodist missionary in Japan. Conference and local groups sponsored such projects as the Butuan City (Philippines) crusade; support of individual missionaries, and the purchase of appliances for missionary hospitals.

Further world outreach is being planned for the coming year, Mr. Russell indicated. In addition to the "Men and Missions Sunday," FMY is sponsoring the French language broadcast of the Light and Life Radio Hour, to be aired weekly over Trans-World Radio, Monaco. Another faith venture, is the Belfast (Ireland) Crusade—a two-week city-wide campaign in which some forty or fifty FM young people from the United States and Canada will participate.

Return to Congo

MINNEAPOLIS—Visas have been obtained, it has been announced at Evangelical Free Church of America headquarters here, for two missionaries who had been on furlough to return to Congo. They will leave their wives and children in America.

Rev. Lester P. Westlund, secretary of foreign missions of the EFCA, reported that Mr. David Falconer, Chana., Ill., and Mr. Paul Hanselman, Pontiac, Mich., who were on furlough when the recent riots and unrest occurred in the Congo field, had volunteered to return to that strife-torn country.

"We are extremely thankful," Mr. Westlund said, "that the door is swinging open again for our missionaries to return. We trust it will not be too long before the wives and children, as well as the single lady missionaries, also will be back on the field where we have preached the gospel since 1923."

Dr. Correll Re-elected

BUFFALO, N. Y.—At the recent annual conference and missionary film festival of The United World Mission at Buffalo Bible Institute, Dr. Sidney Correll of Dayton, Ohio, was re-elected director and Rev. Gerald Boyer of Rockford, Ill., assistant director.

Mr. Boyer in his keynote address cited as one of the greatest problems facing foreign missions "the rapidly changing attitude of nations toward representatives of other nations." Among other things he said: "The missionary must make up his mind

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there he rolled away the reproach of
glorious ascension. It is prophesied
14. 4, that his feet shall stand upon the mc
The disciples returned to Jerusalem
their Master's appointment, though th
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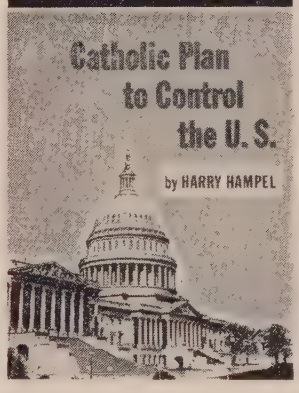

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Dr. Correll disclosed that UMW supports 71 active missionaries in 17 foreign fields. He said also that 15 missionary films were reviewed at the conference, among them "Christmas in Hongkong," sponsored by Voice of China and Asia, which was the dramatic winner, and Billy Graham's "Africa on the Bridge," which took first place among documentaries.

inter-church

Church Membership Gains

NEW YORK CITY—"The Yearbook of American Churches for 1961," released here on October 24 by the Office of Information of the National Council of Churches, reports continued increases in church membership, Sunday or Sabbath school enrollments, and the number of clergymen in the United States for 1959.

Total church membership in 1959 has been placed at 112,226,905 according to reports made by official statisticians of 254 religious bodies to the NCC Bureau of Research and Survey which annually compiles the Yearbook. This figure represents a 2.4 per cent increase over 1958 and 63.4 per cent of the estimated population of the United States.

The Yearbook reports 1959 Roman Catholic membership as 40,871,302 and Protestant as 62,543,502. It points out, however, with respect to Protestant and Roman Catholic figures that "no precise comparison is possible . . . . Most Protestant churches enumerate as members persons who have attained full membership, usually at age 13. Roman Catholics regard all baptized persons, including children, as members."

denominations

Religious Survey Conducted

MIAMI, Fla.—As a prelude to the Billy Graham Crusade here next March 4-26 the Southern Baptist Home Mission Board has conducted a religious survey in the gold coast area of Florida. Cooperating in the project were 400 churches and synagogues. According to Rev. Billy Hargrove of Atlanta, Ga., secretary of the Southern Baptist Home Mission Board's department of survey and special studies, the churches used 40,000 members to survey more than a million and a half people from Palm Beach to Key West.

This project is reported to be only the beginning of a total survey of the entire state. All other major cities are to be canvassed February 17-24, 1961, Hargrove indicated.

Other leaders in the survey are Donald C. Swanson, executive director of the Greater Miami Council of Church-

es, and Sam Cohen, president of the Jewish Fellowship of Synagogues.

When the mammoth task of sorting the information gleaned is completed each church is to have a list of all prospects in the gold coast area—name, address and religious affiliation or preference if expressed.

New Mennonite Building

AKRON, Pa.—Construction is under way for a new office building here for the Mennonite Central Committee, MCC's weekly news service has announced. Occupancy of the new building, located about a block from the present headquarters building, is planned for the spring of 1961.

At the 1960 annual meeting of the Mennonite Central Committee, representatives voted to make Akron, Pa., the permament headquarters location for the committee and authorized a $180,000 development program. The new office building is one step in the development.

To finance the MCC headquarters development, MCC news service reported, a ten-year loan for $100,000 is being provided by Mennonite Church Buildings, a non-profit corporation operating under the auspices of the (Old) Mennonite Church. Direct contributions are being solicited from the constituent groups for the remaining $80,000.

education

AABC in 14th Annual Meeting

CHICAGO—The fourteenth annual meeting of the Accrediting Association of Bible Colleges was held here at Moody Bible Institute October 27-28.

Leading educators and churchmen addressed the convention on topics related to the theme "The Bible College for Today's World." Presiding over the sessions was Dr. Harold W. Boon, AABC's president and president of Nyack (N. Y.) Missionary College.

Dr. Charles W. Koller, president of Northern Baptist Theological Seminary, spoke on "Changeless Objectives in Theological Education"; Dr. William H. Selden, executive secretary of the National Commission on Accrediting, on "Dynamics in Education"; Rev. John F. VanderSchie on "The Need of the Hour in the Light of the Changing World," and President Earl C. Hargrove of Lincoln (Ill.) Bible Institute on "The Relevance of Bible College Education." The concluding luncheon meeting was addressed by Mr. P. J. Zondervan of Zondervan Publishing House, Grand Rapids, Mich., on "The Bible for Today's World."

Australian Lecturer in NT

PHILADELPHIA—Dr. Leon L. Morris, internationally known as expositor, teacher, lecturer and author, will be special lecturer in New Testament at Westminster Theological Seminary here during the first term of the academic year 1960-61, officials have announced. Vice principal of Ridley College in Melbourne, Australia, Dr. Morris is author of commentaries in the Tyndale New Testament series and of a commentary in the New International Commentary on the New Testament.

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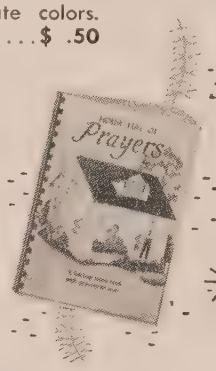

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A new book—*Where Are the Thousand?* by Majel Meyer. George H. Meyer, president of the new mission says, "If missionaries can be filled with the Holy Spirit after reading this book, then the sky is the limit! God can do anything else with them."

Leonard Ravenhill, noted British evangelist, comments: "The author knows where she is going and why she is going that way. The book is personal testimony, enveloped in some doctrinal facts which changed the life of the author."

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Two other appointments effective this academic year are Rev. John W. Sanderson, Jr., assistant professor of Practical Theology, and Rev. Edwin H. Palmer, instructor in Systematic Theology.

The Seminary this fall is inaugurating a program of studies leading to the Doctor of Theology degree.

BIOLA Registers Nearly 1,000

LOS ANGELES—At convocation exercises inaugurating the fall semester of The Bible Institute of Los Angeles, Inc., registration in BIOLA's four schools was reported to be nearly a thousand. BIOLA includes Talbot Theological Seminary, Biola College, the Bible Institute, and the Biola School of Missionary Medicine.

Speaker at the convocation ceremony was Professor Nickolas Kurtanek of Biola College. Music was furnished by the Biola Male Quartet who recently completed an 8,000-mile tour of the western states. Dr. Samuel H. Sutherland, BIOLA president, moderated the meeting.

DTS Sets Two Records

DALLAS, Texas—Two enrollment records were established as Dallas Theological Seminary and Graduate School of Theology opened its thirty-seventh year, Dr. John A. Witmer, director of publicity, announced here. One was for the entering class with 97 men in all classifications and one for total student body with 324 men.

The new students come from twenty-seven states, Canada, the Caroline Islands, Kenya Colony East Africa, the Republic of South Korea, Switzerland and the Union of South Africa. In the total student body forty-one states are represented and Cyprus, Guatemala and Japan in addition to the countries already mentioned.

A college degree is prerequisite for entrance as a regular student at Dallas Seminary.

New School in Holland

SPRINGFIELD, Mo.—A new Bible school—the first to be established in the Netherlands by the Assemblies of God—has opened in Stadskanal, officials have announced at the Assemblies headquarters here. Studies will be provided for prospective ministers to serve Dutch speaking peoples of Holland and other European countries.

Rev. E. A. Graf, former pastor in Stadskanal, has been appointed president of the new school. Classes will be taught in Dutch, it is reported, and will be open to students from throughout the Netherlands, with Theology the main area of study.

Establishment of the Holland school, officials indicate, increases the number of Assemblies Bible schools in Europe to four and the total number of foreign Bible schools to 67.

assemblies

Pacific Christian Convention

LONG BEACH, Calif.—The Pacific Christian Convention will be held November 9-11 in the auditorium and educational rooms of First Christian Church here, it has been announced by Mr. G. B. Gordon, executive direc-

tor of seminary development for Pacific Bible Seminary. Last year's attendance, Mr. Gordon said, was 1,500 —a 75 per cent increase over the previous year.

Featured speaker will be Dr. Olin W. Hay, minister of the South Louisville (Ky.) Christian Church and one-time president of the North American Christian Convention. Seminars of interest to Bible school workers will be held on departmental levels.

public affairs

Airlines Clergy Bureau

SACRAMENTO, Calif.—The Airlines Clergy Bureau to implement the reduced rate clergy program has been established here and has received recognition by the Civil Aeronautics Board. It is sponsored by Northeast Airlines.

The Airlines Clergy Bureau serves both ministers and airlines, seeking the best service for traveling clergymen. Service is now available, the Bureau states, from New England to Florida and the Bahamas, with negotiation in progress to cover six central states, and all the western states from Alaska to Arizona before the first of the year. The Air Travel reduced rate is 50 per cent of regular one way first class or coach fare.

Applications for the 1961 identification card, which will be honored by participating airlines, hotels and car rental agencies, may be obtained by writing direct to the Airlines Clergy Bureau, Municipal Airport, Sacramento, California.

evangelism

Costa Rica Is Next

SAN JOSE, Costa Rica—Following the successful completion of Evangelism-in-Depth campaigns in Nicaragua (see *Action* July 1960), neighboring Costa Rica was chosen for the next crusade. Director R. Kenneth Strachan of Latin America Mission, which has its headquarters here, announced that the movement would be launched this fall and continue through April 1961.

Evangelism-in-Depth, as conceived by Dr. Strachan and proved experimentally in Nicaragua, is an effort to mobilize every Christian in a united, all-out effort to reach an entire area or country with the gospel. The strategy, Dr. Strachan says, is built on the Latin America Mission's nearly forty years in campaign work throughout the Spanish-speaking world and combines in one "package" many different evangelistic techniques.

Spearheading the movement in Costa Rica is coordinator-evangelist Juan M. Isais who indicates that some twenty-five churches affiliated with LAM will be participating in the nationwide Evangelism-in-Depth effort, together with all other denominations. "It is our ambition to reach every Costa Rican with the Christian message," Isais said, "and with God's help we can do it."

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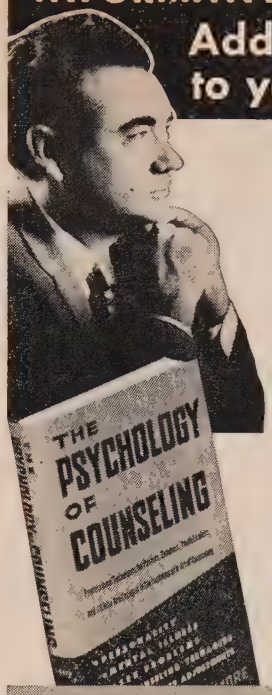

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personalia

B. Joseph Martin was formally inaugurated on October 7 as president of Taylor University, Upland, Ind. The ceremony was the culmination of a three-day series of guest convocations. The inaugural address was given by Bishop Fred P. Corson of the Philadelphia area of the Methodist Church.

Hardy Steinberg, national secretary of the Assemblies of God Education Department, has been named editor of *Pulpit,* monthly ministers' magazine for the denomination. He succeeds Rev. Don Mallough who has resigned to accept the pastorate of Faith Tabernacle, Tulsa, Okla.

Carl Weir of Chicago, for two and a half years a member of Youth for Christ International's Public Relations staff, has received an interim appointment as vice president of the Mid-States Area, including Iowa, Nebraska, Kansas, Missouri, Oklahoma, Arkansas, Texas and New Mexico.

Cecil A. Jeffrey, who has been serving jointly as extension secretary of the International Society of Christian Endeavor and president of the Ohio C. E. Union, has been appointed full-time general secretary of the Ohio Union, effective January 1, 1961. When the work in Ohio permits, he will be available for special field service in other areas.

Robert H. French, noted for his work in setting up evangelistic crusades, is in Tokyo helping to prepare for the 1961 Tokyo Crusade to be sponsored by World Vision, Inc. Mr. French, a business man now in full time employ of World Vision, helped to organize fourteen U. S. and overseas crusades for Billy Graham.

Martin W. Mueller, a graduate of Concordia Theological Seminary, and assistant to Rev. G. E. Nitz, pastor of Grace Lutheran Church, St. Louis, has been named editor of *Lutheran Witness,* official organ of The Lutheran Church—Missouri Synod. He succeeds Dr. Lorenz F. Blankenbuehler, who becomes editor emeritus.

Lester C. Benner of Chillicothe, Ohio, was elected to the office of general superintendent at the 1960 General Council of Churches of Christ in Christian Union in Circleville. Ordained in 1930, Mr. Benner has served the denomination in several capacities.

Paul W. Brand, a British Baptist medical missionary, in this country for the eighth world congress of the International Society for the Welfare of Cripples, received from that organization the 1960 Albert Lasker Award for Distinguished Service to the Physically Handicapped. The award was presented to Dr. Brand for his efforts on behalf of victims of leprosy.

Will H. Bisgaard, pastor of Forest City Baptist Church, Rockford, Ill., has been promoted to the rank of Lt. Colonel and assigned as the Division Chaplain of the Thirty-third Infantry Division, Illinois National Guard. Chaplain Bisgaard served in the European Theater of Operations during World War II and was awarded the Purple Heart, the bronze Star Medal and three campaign battle stars. Since 1946 he has served as Assistant Division Chaplain of the Illinois National Guard.

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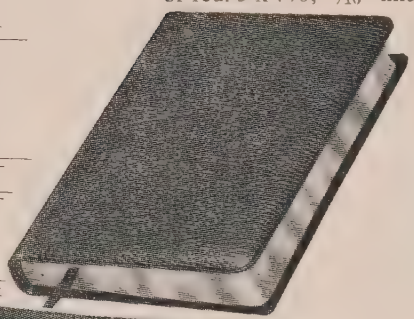

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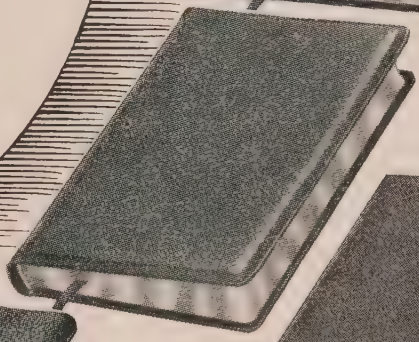

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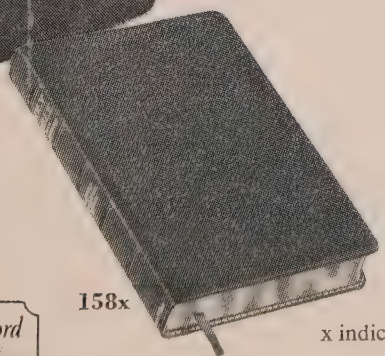

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Readers Say—

Not the Total Answer

To the Editor:

I have read with much interest the article by Rev. Ken Hutcheson ("Christian School or Public Schools—Which?") in your June issue. I agree with his statements, but he left the impression that if Christians would only establish church day-schools, our juvenile problems would be solved. How can he be so sure?

I am a teacher (retired) having the degree of Master of Arts in Education and 25 years experience. Also, I am "grandma" in a Christ-centered home. My foster son and his wife make their first objective the rearing of the three children in the nurture and admonition of the Lord. But they recognize also that the children must be prepared to live in this present world, and that requires book-learning.

We started the children in the local Christian day-school; we never considered doing anything else. We stayed with it and actively supported the school until the eldest had finished four years and the second, two years. Then we changed to the public school. Here's why:

1. The set-up was the old-fashioned rural school type where one teacher had so many classes that she could not teach any of them well. The children wasted hours upon hours because the teacher was busy with somebody or something else. There was no supervised study, no assignment of seat work.

2. There was no supervision of the lunch hour; the children ate or not as fancy suggested.

3. There was no playground supervision, and some of the pupils got themselves and the school into difficulties with the neighbors.

4. Back of these and similar troubles was the fact that the school was not managed by school men. It was organized by devoted preachers and Christian parents who were willing to struggle and sacrifice that their children might receive Christian training. But they were not familiar with the requirements of an elementary school. The teacher whom they hired was able to give a glowing testimony of her conversion and Christian work, but she was not a prepared teacher.

5. There were no adaptations for gifted children, at least no suitable ones. Elizabeth is of Latin extraction, and is slight of stature. But she was so far advanced that she was definitely a misfit in Grade I. She was a nuisance. Her parents asked that she be permitted to sit in with Grade II, for they felt that she would profit by the work of that grade. School board and teacher ruled against the request. Their reason: "She is so little."

But the teacher hit on a happy compromise. The third grade that year consisted of a single pupil, and often he had nothing to occupy his time. So Charles became Elizabeth's teacher.

"But the teacher hears you read sometimes, doesn't she?" demanded the disturbed parents.

"No, Charles is my teacher," Elizabeth answered. Charles had joined the faculty!

We are fortunate in having unusually good public schools in this town. Our children are now working up to capacity, with something always ahead. They are supervised. Their individual needs are understood and met. They attend church and Sunday school every Sunday unless prevented by illness. Our church has an excellent teaching and training program.

Not all church schools are as disappointing as the one described above; nor are all public schools as good. Not all churches do as much for their children as ours, nor do all children have altars at home. The advantages or lack of them depend largely on what the parents do about the problem. Instead of assuming that the public schools are "poor stuff" and church schools are a sure cure, would it not be better to devote ourselves to the improvement of such facilities as our community offers? We cannot pass the buck to any school, public or private. The education of our children will be just as good as we demand, and just as poor as we permit. It is up to us.

(Name withheld by request)

Says We Were Wrong

To the Editor:

In your "Capital Commentary" for August you erroneously reported that the National Council of Churches "asked curtailment of the program of the House Un-American Activities Committee." We would appreciate your prompt correction of this statement.

J. ARTHUR LAZELL
National Council of Churches
New York, N. Y.

(Editor's note: We note that a number of other journals, secular as well as religious, understood the reference to "abuses in investigative procedures" in its testimony before the political platform committees as criticism of the House Un-American Activities Committee. If the NCC meant other than this, we will be happy to print whatever they did mean.)

Rejoice—and Pray

To the Editor:

We have found many items in *Action* which cause us to rejoice and others which need to be presented at the Throne of Grace. Truly we are living in the latter days.

MRS. RUTH S. KNIGHTLY
Lawrence, Mass.

To the Editor:

I enjoy *Action* very much. My copies are passed around at work for weeks, then I file them at home.

SAMUEL O. BALDWIN
Lakewood, Ohio

To the Editor:

I always anticipate the arrival of *Action*. It is so full of "meat" for soul and mind.

R. ROBERT ELKIN
Grandin, N. Dak.

ASK DOCTOR SUNDAY SCHOOL

Dr. Clate A. Risley

I believe Sunday school is important, but my pastor apparently does not. I asked him if he would preach on the importance of Sunday school during National Sunday School Week and he replied that he knew of no biblical basis for such a message.

Evidently your pastor is a literalist and because he does not find the words Sunday school in the Scriptures, he questions the value. I am tempted to ask if he believes in choirs, committees, or boards. None of these words are found in Scripture except the board, referring to the piece of wood the Apostle Paul floated on when shipwrecked.

It is difficult to see how a student of Scripture could miss the emphasis on teaching both in the Old and in the New Testament (Deut. 31:12; Matt. 28:19, 20).

The Sunday school is the greatest teaching agency the church has ever known.

The problem some pastors have is a failing to see that the Sunday school is the church. It is not a separate organization. If it is, it should not be. It is the church at study.

What should gladden the pastor's heart more than having his people, young and old, studying and learning the Bible?

Your pastor is, no doubt, not only a student of the Bible but has a knowledge of church history. No institution has done more for church evangelism than the Sunday school. The Sunday school is the greatest agency of evangelism the church has ever known.

The Sunday school ministers to every age of the church from the youngest to the oldest.

Because the Sunday school must serve more people of all ages, more people must be trained to serve. The Sunday school is a workshop where people learn to serve God. People learn by doing. People grow spiritually when they are serving, not when they are sitting. A lot of people who are singing, "Standing on the Promises," should be singing, "Sitting on the Premises." This does not apply to Sunday school teachers and workers in general.

The Sunday school is the pastor's greatest resource for evangelism, for teaching, for conservation of results and for training to serve. What pastor can fail to see and realize the importance of an organization that brings him 85 per cent of his church members?

Many preachers may never be great pulpiteers but nearly every preacher could be the pastor of a great church if he could see the potential in his Sunday school and teach his teachers to reach people, to teach people, to evangelize people and to train people.

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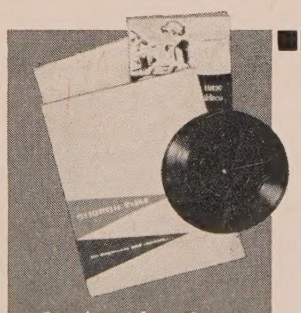

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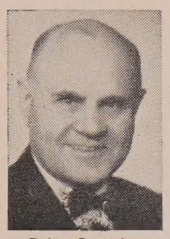

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record reviews

■ NORMAN NELSON GAVE up a promising operatic and theatrical career to become a "singing ambassador" for the Lord Jesus Christ—and that's the name of his new Sacred album. THE SINGING AMBASSADOR (Sacred LP 8034) features some of the songs that have made his musical ministry a blessing to many both here and abroad.

It's Real, Oh What Love!, Satisfied, I Am Not Worthy, No One Understands Like Jesus, At the End of the Road, He's the One, Under His Wings, It Pays to Serve Jesus, Zion's Hill, I Am Amazed, Harbored in Jesus.

■ YEARS OF SINGING on the radio for the Rock of Ages Quartet has helped produce a style of singing that is smooth, warm and spirit-filled. The members of the quartet are all businessmen in Vancouver. Their new album, THE ROCK OF AGES QUARTET (DLP-109), is a Diadem release.

Rock of Ages, In the Sweet By and By, Satisfied, He the Pearly Gates Will Open, Pearly White City, Each Step I Take, Rock-a My Soul, The Home Over There, Give Him the Glory, He Will Hide Me, There Is Rest for the Weary, He's the One, It Took a Miracle.

■ WENDELL LOVELESS is one of the most accomplished of contemporary composers of gospel music. His choruses —many of which will be sung until the Lord comes—and gospel songs have both a spiritual and musical quality. The James King Chorus does an excellent interpretation of some of these in the new Christian Faith album called THE SONGS OF WENDELL LOVELESS (JK-1461). You should have this in your record library.

I Have Christ in My Heart, More Time Alone with Thee, Christ Is Mine, Altogether Lovely, There's Not a Single Heartache, Every Day with Jesus, Only Glory By and By, "V" Is for Victory, Precious Hiding Place, All Because of Calvary, He Loves He Saves He Keeps, Till You Know Jesus.

■ A CAPPELLA SINGING at its finest is found in the Word album, THE LIGHT OF THE WORLD (WST-9005-LP) featuring the Baylor University A Cappella Choir. Under the direction of Dr. Euell Porter this talented group presents some of the grandest anthems of the church. The tonal beauty precision and balance of this choir in stereo was a thrilling listening experience.

God Is the Light of the World, O Jesus Grant Me Hope and Comfort, If Thou Wilt Suffer God to Guide Thee, Almighty God of Our Fathers, Jesus Our Lord We Adore Thee, The Creation, Send Out Thy Light, Oh Ye That Love the Lord, Holy Lord God, How Bright Appears the Morning Star, Songs of Praise, Now Thank We All Our God.

■ THE TWO VOICE qualities of bigness and tenderness are not ordinarily found together, but in Fague Springman they are combined in a rare talent. He is a great baritone and his Word album, A TIME TO SING, (WST-8028-LP) shows a voice of remarkable power and flawless enunciation and control. He has entered the sacred music field after a distinguished career on Broadway, radio and television.

I Walked Today Where Jesus Walked, Lord God of Abraham, O Lord Most Holy, Largo, The Lord's Prayer, The Lost Chord, O Rest in the Lord, O God Have Mercy, Recessional.

■ CHRISTIAN FAITH presents an unusual combination in an album called LORIN WHITNEY, PIPE ORGAN, AND RALPH PLATT, Whistler (WP-1403). We found it very pleasing. Ralph Platt has made a specialty of whistling hymns and gospel songs in mellow, flute-like tones. Combining his uncommon talent with Lorin Whitney's ability at the pipe organ.

When God Is Near, Day By Day, Jesus Is All the World to Me, He Lifted Me, There's No Disappointment in Jesus, Then Jesus Came, What Shall I Give Thee Master, Not Dreaming, Hiding in Thee, I know I'll See Jesus, All That Thrills My Soul.

■ IN A NEW WORD album which bears their name, THE WHITE SISTERS (W-3099-LP), live up to their billing as "the girls' trio with the most perfect harmony." We always enjoy hearing these girls—and the arrangements by Harold DeCou enhance the songs which they sing.

The King's Highway, If We Could See Beyond Today, Throw Out the Life-Line, In Times Like These, When I Survey the Wondrous Cross, Come with Your Heartaches, Someone, Precious Hiding Place, God Will Make a Way, Saved By Grace, Lord Send Me, Somed He's Coming Back.

■ ONE OF THE best known radio choral groups in the country is the OLD FASHIONED REVIVAL HOUR CHOIR. Christian Faith has recently released an album featuring the choir (OC-4031). The spiritual quality of the music of this group, which has become its trademark, is found in full measure in this album. H. Leland Green directs the choir and Rudy Atwood and George Broadbent are featured at the piano and organ.

Some Day He'll Make It Plain, Pardoning Grace, If You Come to Jesus, Beneath the Cross of Jesus, He'll Understand and Say Well Done, One of God's Days, For All My Sin, Living for Jesus, Each Step I Take, We'll All Be There, O Could I Speak.

■ FOR MANY YEARS Robert Bowman has been using his rich baritone voice to serve the Lord. He started in 1934 and was for 12 years with the Haven of Rest quartet. In 1945 he and two others founded the Far East Broadcasting Company, a great missionary enterprise. The title of his Sacred album, THE KING'S BUSINESS (LP 8017), is the story of his life.

Sunrise, Travel All the Way to Calvary, I Am Satisfied, He Was Not Willing, Zion's Hill, The King's Business, On a Rugged Hill, Thou Art God, The Lord Is My Shepherd, Life's Nocturne, Heartaches, God's Tomorrow.

■ ED SEARCY IS another gospel song artist who got his start on the night club circuit. The Lord has had his talent since 1956. Sacred Records has released his album, YOU'LL NEVER WALK ALONE (LP 8023). His music is very expressive and his rendition of the title song is especially good.

Is Your All on the Altar, The Haven of Rest, For All My Sin, Ivory Palaces, Holy Is What the Angels Sing, You'll Never Walk Alone, Bless This House, Make Me a Blessing, I Will Pilot Thee, Follow I Will Follow Thee My Lord, He Hideth My Soul, I see a Crimson Stream.

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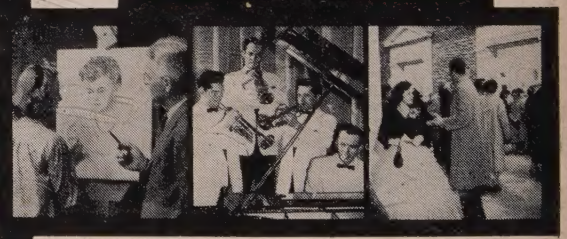

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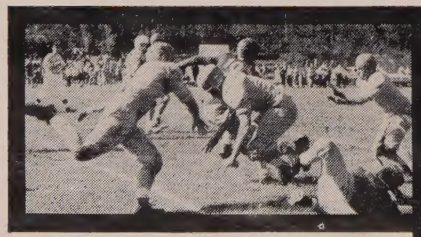

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